

THREE (C)
SERMONS
UPON THE PAS-
SION, RESVRREC-
TION AND ASCENSION
OF OVR SAVIOVR,

PREACHED

At Oxford,

BY

BARTEN HOLYDAY,

Now Archdeacon of
OXFORD.

LONDON,

Printed by William Stansby for Nathaniell
Bussar, and are to be sold at his Shop at
Saint Austines Gate in Pauls
Church-yard. 1626.

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AT OXFORD

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NEW YORK
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Printed by William Stansby for Humphrey
Bull, and sold by Peter his Son
Since August in this
Current Year 1634.

TO THE RIGHT
WORSHIPFVLL Mr.

D. CORBET DEANE

OF CHRIST CHURCH

IN OXFORD.

Worthy Sir,

I Cannot forget your fauour's,
I whiles I enjoy them; and yet the
contemplation of that which is pre-
sent, cannot properly be called Re-
membrance. But when I thinke of
giving of thankes, then thinkes it is not
more my purpose then my feare:
since gratitude does in some sort
make bountie losse; bountie being
more content; when it is attended
by grattitud; bairking more anni-
nent; when it is oppossed by ingrati-
tude; so that the greatest thankes,

etc

¶ ;

though

though not the best, is not to giue
thankes. Besides, þoungie having in
it more of outward good then grati-
tude hath, gratitude may seeme a pur-
rer goodnessse, then bountie; and so
whiles it striues to requite it, may
seeme to exceedit. Yet since reason
tels vs that ingratitude is against rea-
son, being an inuictice, and so against
nature, I chaofer to giue thankes the
common way y mōþ that of iudged it
enough: gratitude y so giuer thankes
thus: þat al had I iudged him mōþ much
ingratitude, not to giue thankes thus.
That I might mōþ he be one y cōquise
y our goodnesse which many, I endear-
þour to imitate þat goodnesse by
making my thankes þe þeare y þe
publicke þandþ yet a ſincere y ſearce
thankes are often freeſuþo) flatterie,
dguort

E P

yet

yet alwayes like it: being common-
ly at as much distance from exami-
nation, as flattery desires to be. Happy
then are my thankes, which are
as iust as your merit, being made iust
by your merit: which so appeares in
your exemplary & daily Deuotion,
that you haue taken more possession
of your Church, then of your Digni-
tie. And for your Colledge, you
haue made it enjoy a Statute of
Improouement, not so much in
Dyet, as in Studie: ruling it by
the Statute of your Example,
which will be Deane beyond Your
time. Any man May say thus
much, but I Must: truth will make
it iustice in another: but choice
will make it gratitude, in Mee:
who owe my selfe vnto you; nay,
who

who owe my Friendes vnto you.
They haue giuen me blessings; but
you haue giuen me Them; cuen the
most Noble (and, through your fa-
vour) My Sir Francis Stuart: whom,
when I haue Named, I haue Boun-
ded my vnderstanding: and, when
I haue named him Mine, I haue
Contented it. Which happinesse
must needes make mee remember
You, as the cause of that happinesse;
and as, before, I was His, by being
Yours; so now by being His, I shall
be the more

Barten Holiday.

A Sermon preached at Christ-
church in Oxford on H
Good-friday, 1621.

1621.

~~1. CORINTH.~~ 1. CORINTH. 2. 8.

*Had they knowne it, they would not
- haue crucified the Lord of glori.*

1601

Great sorrowes are dumbe: and can
Custome then iustly expect that this
should bee eloquent? This day has e-
nough with his owne griefe: and shall wee
adde vnto it by repetition? The scueritie of
this passion admits no other wit of Rhet-
orique, then the salt of a teare; nor sharper
accent, then of a groane equall to a lost
friend, or to a sinne. Yet see the endeavour
of compassion, which had rather with mo-
derate teares recover it selfe to language, by
the relief of complaint to ease affliction;
then to be guilty of ingratitude by wonder
and silence. This day must cry-out, and ar-
ticulately lament vnto all dayes, this horri-
ble truth, the tragedic of God: which seemes
as much to exceed our faith, as our sorrow.
Is our God, our liuing God, as the carcassed
idols of the Heathen, whose God-heads
suffer the stroake and victory of the Chizell
and the Hammer? Or, are Poets Prophets
indeed? and are there very Giants, that dare
inuade God? Fiction, that intends to per-
suade, neither contradicts nor exceeds na-
ture: and story must be more scuerely con-
triued within the possibility of action: o-

therwise it begets not faith, but scorne, and
the Historians season is rather questioned,
then his eloquence. Yet this day breathes-
out such vniion of extremities, the humili-
ation of God, and the insolence of man, in
Iesu crucified, and the crucifying Jewes;
that your pietie can scarce be more amazed
at our Lord's affliction, then at the Jewes
crueltie; so that, if the motiu and condition
of these unreasonable actors were not ex-
pressed, our suspicion might cry out, Who
will belieue our report? History or inuen-
tion has anciently told vs of some altars,
where-on wild devotion sacrificed men: but
durst Poetry euer saigne a people that sacri-
ficed their God? Would any man haue
thought that the Jew would haue beene the
first Antichrist of his Messias? That the chil-
dren of Abraham would murder the God
of Abraham? That the partakers of the
Lords glory, would crucifie the Lord of
glory? I must admit you are spite to won-
der, and satisfie as well your admiration, as
your enquiry; which does, me thinkes, with
the labour of expectation desire to know
not only the fact, but also the affection of the
Iewes:

Jewes: as if then you would bee perswaded to the story of the action, when first you shall haue heard the story of the actors. Not the Jewes alone were partakers in this guilt; but chiefly the Jewes triumph'd in this guilt; the Jewes, who were always of a churlish vnderstanding, and now their soules were as darke as peruerse. They had before committed an essay of cruelty vpon the Prophets: but that was but a yonger practice to this fury. Then they crucified the Lord in his Saints: but now they will doe it without a figure. And may not our reason as well as piety here demand with wonder, What aild the Heathen, nay, what aild the Jewes to murmure themselves into a Conspiracie against the Christ of the Lord? Surely, their rage did not discerne in him the mysticall syteme of God and man; for had they knowne it, they would not haue crucified the Lord of glory. Yet shall execrable violation be foftned into an ignorance? shall elaborate malice be excused into so gentle a guilt? shall the crucifying of our Sauour be made but man-slaughter? It is not an errour to pardon an enimie: but it is a crime but to excuse:

cuse a crime. Could the Iewes bee ignorant of his innocence, who was pronounced not guilty, by his judge? Who was pronounced innocent, by his Iudas? Who was pronounced holy, by Iewes amaz'd to silence, and in that to confession, at the power of his innocent syllogisme, If I am guiltie, why doe you not conuince mee? If I am innocent, why doe you not beleue mee? Could the Iewes be ignorant of his office, when as he so repaired the senses of the diseased, that their sense might justly perswade their vnderstanding to beleue? When as he called, by the voice of his power, the dead to a compendious resurrection? When as he proued his life to be a Commentary vpon the Prophets? Could the Iewes bee ignorant of his diuinitie, which was as necessary to the actuating of his wonderfull office, as of his wonderfull person? His diuinitie, which was acknowledged by the Deuils, whom he dispossessed: who, for a moment, did by a greater miracle leauie their lying, then their habitation; and being tormented vnto truth, admirably confess ed him the Sonne of God? His diuinitie, which at his Baptisme, Heauen

reucaled vnto the Baptist, which reuelation
 he likewise reucaled vnto the Iewes: the best
 of whom esteem'd him as a man of God;
 the worst of whom fear'd him as a man of
 God; And he told them what he saw, not in
 the contriuance of phancie, or by the falla-
 cie of a glasse; And hee did see the veile of
 Heauen diuided: as if the diuine persons,
 who never had beeue vndiuided, would
 now sensibly appare vnited at this the Sy-
 nod of their Trinitie; And hee did see the
 mild embleme of the Holy Ghost descend
 vpon him; and he heard the voyce of the Al-
 mighty, who was both the father and the
 witnessse at this great Christning. And shall
 we yet say, that this light of the World was
 so obscured in the cloud of flesh, that it was
 not cleerely presented to the eyes of the
 world? shall we yet say, that we do not suf-
 ficiently vnderstand, whether or no the
 Iewes did sufficiently vnderstand? shall wee
 yet say with a bold compassion, Had they
 knowne it? and yet wee must say with a late
 compassion, Had they knowne it, they
 would not haue crucified the Lord of glo-
 ry. The common Iew was the common
 sense

sense of that politique bodie : his outward
soulc was able to see the Law : but, for Pro-
phesie, hee was as farre from the vnderstan-
ding of it, as from the gift of it. Hee could
with enough ignorance gaze at the won-
ders of our Sauiour : but it was a greater
wonder to worke, in a Iew, a beliefe of these
wonders, then to worke these wonders. Yet
some did beleue them and abuse them,
vilely apprehending these demonstrations
as the impotent persuasions of probabilitie.
And some thus thought him to bee the
Christ; yet durst not reuake this cheape opi-
nion : least they shold bee excommunicated
to saluation, by being cast-out of the Sy-
riagoge to Christ and his Disciples. It is the
property of a wise man, not to haue his heart
in his tongue: but never was it the property
of a wise man , to haue a heart without a
tongue. The mercie of our Sauiour made
the dumbe to speake: but the feare of the
Rulers made these speakers dumbe; thus
were their consciences tongue-tied by au-
thoritic. And the Rulers themselues did not
more impose this silence vpon others, then
vpon themselues : but striuing as much to
exceed

exceed the people in peruerseness as in authoritie; vnto their ignorance they added fury. Indeed they could not by the sharpest discretion of their eye distinguish an incarnate God: nor was the Critique Gamaliel able to instruct his Disciple Saul in the Catechisme of this mystery; though Saul's unwilling ignorance admitted him not to pardon and conuersion. But the chiefe of the Iewes, to whom the Gospell was a schisme, politiquely rejoicing in their wisdome and honour, scorn'd the imputation of levity by a change, and a suspected dejection by this change; whereby the High-priest of Jerusalem should be abused into an obscure Christian. Wherefore arm'd thus with the affection of ignorance and the malice of ambition, at what thunder would these startle? at what vnconceiu'd almightyesse would this fury turne daftard? Yet had they knowne it, they would not haue crucified the Lord of glory. And yet by an vnmov'd decree this passion was sealed to ancessarie; and can we then make this predestinated execution depend vpon the will of the vncertaine Jewes? This dazles the eye, and is a whetle

-ful

B

tur-

turning in 2 wheele; a sphaere wyrapt in a
sphaere; the lowest against the order of Hea-
uen and nature, seeming to give motion to
the highest, the will of the Lewes to the do-
cree of God. Had Pecus vpon his judge-
ment-seate heard holy Paul preche this seem-
ing opposition, wee may easilly beleue
that without the maners of deliberation he
would soe more haue cryed out to our A-
postle. Much learning has made thee mad.
But wee leauis him to his owne ignorance
and in other judgement-seates and without
being rapt to the third Heauen, wee know,
that Those things which are necessary in re-
spect of the first cause aduaier uncertainty in
respect of second causes. The crucifying of
our Saviour was necessary compared to Gods
decree; but it was contingent compared to the
libetie of the Lewes will in whom it was
choice, and not necessary to will or not to
will the death of Christ. If the Lewes had
knowne it, then both the causes of this acti-
on, and the action it selfe might haue not
beene, and had not beene. But this condi-
tion, the knowledge of our Saviour (which if
it had beene, our Saviour could not haue

suffer'd) could not be, because the first cause; God, had decreed he should suffer. And as God by this decree of his Passion did not with an active concurrence lay a necessity & guilt upon the will of the Jewes: no more did hee impose any necessitie upon the humane will of Christ: but our Saviour made himselfe a free sacrifice with as much mercy as affliction. For though there were in his humane will a necessitie of obedience to the decree of his Passion, yet was there also a true indifference: this necessity being extrinscicall to his humane will precisely considered, as it was intrinscicall and natural to his person. But his humane will suffering no violence, did for our sakes in the libertie of choice offer vp his person to the violence of the Jewes. Who were so glad of their ignorant and ambition, that rather then they would fall from their Clergy-monarchy, they would not feare to set vpon God. The brauest sinne that euer was, was ventred in Heauen by an Angel and the basest sinne than euer was, was committed on earth by a Disciple: A Disciple, who had hee bee ne of an inactive faith, had binne euen yet of an intire

tire fame, & in our sacred Kalendar enjoyed
the place and title of Saint Judas. Hee was
Christ's purse-bearer : whose office vnder
such a Master, was in all likelihood of too
narrow a commoditiue for a large Knaue :
yet louing this, more then his master, bese
bargaines with the Priests, and takes earnest
to be a conuenient Traitor. But heere I must
not forget one thing, because our Sauiour
has commanded mee to remember it : and
that is thy piety, O happy woman, who didst
bestow vpon our Sauiour's head and feete a
precious oyntment. With thy beautifull haire
thou didst wipe his beautifull feete, from
which thy oyntment returned sanctified to
thine owne head: and by a commanded an-
niversary of thy pietie, he hath poured vpon
thee the oyntment of a religious fame. Just-
ly doe I heere remember her, her liberality
being the unjust cause of Judas his murmu-
ring : and it was he whose chrift did chide at
the spending of this oyntment. Now there-
fore, as if hee had noted a reparke of this
lossed, hee finds a policie to sell the oyntment,
which was alreadye spent, by selling his bro-
ther, who was anointed with it. A subtile
Mer-

Merchant what I should say with an emula-
 tion to Engoule beasnes had iniquite, as if
 hee woulde haue contended with Adam for
 the fureste tradition and monopoly of sinne.
 Thus you see, that it is of no use to finde ac-
 tors for the crucifying of the Lord of glory;
 and now, I thinke, you can belieue that there
 are monsters. But now behold a man i a man,
 in whom innocence and puissance contend
 for supremacy. His enemies are preparing
 for his death by malice; and hee himselfe is
 preparing for the same by loue. The most
 of them are at their conspiracie, and he is at
 the Communion with his Traytour. At
 which last Supper hee himselfe seemes to re-
 member and imitate the goodnesse of that
 woman, whom hee commandedy to re-
 member. Shee wiped his feet, and he washes
 his Discipler; and would you not thinke that
 these feet woulde for ever alwaies goe upright?
 Me thinkest, when hee came to wash Judas
 his feet; his fullen treason might haue ex-
 pressed it selfe in Saint Peter's answer, Thou
 shalonester wash my feet; indeed to wash a
 Judas was to wash a Black-more. Yet he had
 mine heade to haue wiff. Said Peter's se-
 cond

and sayest I am nothir; but truly I bin
 also the hand and he dided of me; it would
 have beene a grym foreloome to his stub-
 bornesse to have beene willed to an un-
 willing cleantise. His staine was as obstric-
 tive as his purpose; and his care were cau-
 teriz'd as much as his conscience against our
 sauious wordes, which prevailed as little
 with his affection, as with his memory.
 Christ pointed out the Traitor first by
 word: and, as if that had not beeche enough,
 with his very finger; Hee that I givis a sop-
 vato, he shall betray me; nay, with the Trai-
 tor's owne finger, Hee that dips his finger
 with mee in the dish, hee shall betray mee.
 Christ dipt, and Judas dipt; and Christ gaue
 the sop to Judas. Who would mod heera haue
 thought, but that hee, who by his garment
 and shadow could conterfeite health, or inusti-
 ty by his sanctifying hand haue conserued sal-
 uation? Waa non heerd the finger of God?
 And yet heire was none his finger of God.
 I wot now howe I haue the minde of that unhappy
 Philosopher. Every thing is received accord-
 ing to the nature of the receiver. Christ
 gaue the sop, but quickly callis it. When straight
 be-

behold a sad transubstantiation so plucked
into a Devil! And now you will think it
was time for him to leave Christ's company;
and so indeed he did; for immediately he
went forth, and he was right sorrowful
shadow for the melancholy of the season: yet
it was but an emblem of his guilt. To con-
clude supper they singe Psaume 133: this was
the harmony of the Gospel in the Celestiall
Quire, where there was nocke innes, and
Christ was the Chaunter. Indeed a Deuy had
reed to singe, whiles yet they had their leasure
of company and joy; for after a mismeeting,
sorrow had contrived the perpetuall silence
of their Musique. But leaving their Musi-
que and the Crie they deapest palpable mount
Oliuet, a place where the custonary devo-
tion of our Sauour enjoyed the praetice and
happinesse of Prayer. The way was but
short, yet our Sauour made it tedious, now
by his company, which was their delight,
but by his discourse, which he had bin
their delight. Hee told them that this night
he shall be their glasse and shadew; They, as
not seeing it, make a large promise, though
without certeintie, as sheweth his constancy,

As of other affirmacion Peter especially makes
 this promisay which our Saviour calle him he
 especially will breake: and that this night,
 which is the present witness of his double
 protestation, shall be the spesdy wittnesse
 of his triple dediçall: the Cocke ere morning
 being to be his watchman and remembran-
 cer. The length of our Saviours discourse
 reacheth the mount, where departing from
 his Disciples about a stones cast, he enters
 into a Garden; and the horrour of his pas-
 sion entred into him. Now, he is crucified
 without a crosse: the height whercof as it af-
 terward aduanced him, so now the feare of it
 depresteth him to the ground. In the obedi-
 ence of his supplication he bowes his knees:
 he whose almightynesse could haue bowed
 the heauens. In the dejection of his thoughts
 he falleth prostrate vpon his face, to shew vs the
 nature of our guylt, that dares not looke vp
 vnto heauen: and yet his voies is towards
 heauen, whilcath his heires of his Father,
 if it be his will, that this cup may passe: this
 cup crownd full briste the bloud of lowre
 Grapes: and thrice ha returnes to his Disci-
 ples, whom he finds heavy as might and
 sleepes.

sleepe. Whiles he prayes, new terrours seize
 on him; and man though vnited to God is
 so oppressed; that an Angell from Heauen
 is sent to comfort him. So hard it was for
 him that ouercame the Devill, to ouercome
 the Crosse. But alas had hee not need of al-
 mightiesse, for whom there remayned
 strokes, and whips, and wounds, & thornes,
 and nailcs and a speare? and shall we think
 an Angell, shall wee thinke one Angell e-
 nough against this host of torments? Can
 wee with the confidence of words frighten
 horrour? His agonie and prayer increase;
 and from his mercifull pores flowes a sweat
 of bloud: which beginnes his passion be-
 fore the lewes doe. It pierces and dyes
 his garment; O, this would haue beeue
 a relique worth the keeping! a garment ri-
 cher then Elias mantle! a garment anima-
 ted with bloud, though not to life, yet to a
 miracle! The Prophet's loue and sorrow
 were but little ones; though his eyes did
 cast out riuers of waters, for the destruction
 of Ierusalem: but behold for our sinnes,
 euery part of our Iesus does weepe bloud:
 whose speedie drops seeme to imitate the

expedition of the loue that sent them. After which agony of dchuotion, on his faint limbcs he raises himselfe , and returning to his Disciples rayses them: who willing rather to breake their sleepe , then their faith, arise; when hee comforts them with a hope of more sleepe , yet tels them that at this time they must sleepe no more : treason and ty- rannie by a strange friendship being in a readinesse to set vpon him. Whiles yet hee speakes, loe, a band of Officers are come from the High Priests with Lantemes, and torches, and swords and staues, to take him, who neither meanes to fight , nor runne a-way : his mercy will not let him doe that, nor his innocency this. Their leader is Iudas. guiding them with his fecte to Christ , but with his counsell against Christ. When according to the compact and method of the Treason , hee salutes our Sauiour with a phrase and a kisse, enough to haue breathed a Deuill into any man, but Christ : who as much vnderstanding as abhorring his salutation , by a Prophetique question preuents and reueales the newes of his intent; Iudas, betrayest thou the Son of man with a kisse ? And

And was there ever such a sight as Christ & Iudas thus united ! Did not Christ now also descend into Hell ! From this kissing Tray-tour hee passes to the sword-men ; his innocencie making him confident to aske them, whom they seeke ! when their busynesse and authoritie strait-wayes answer, Iesus of Nazareth. (They had vntowardly learned to make no difference of persons.) Hee with a mild courage replies, I am hee ; and immediately, as if hee had come to apprehend Them, they fall downe backward ; they fall from Christ. The blowing-downe of the wals of Iericho with Rams-hornes, though it was no lesse wonderfull, yet it was lesse speedy. And where is now the conspiracie of their ambition ? Where is now the strength of their invasion ? Where is now the prouision of their armour ? Is it not all made the triumph of his nakeynesse. Here is no heauenly army to ouerthrow this legion of Doults ; but with a victorious mildnesse they are strooke downe, their bodies acknowledging his power, which their soules denied : their understanding bodies beeing vnwilling to act, what their sensesse soules prompted.

them vnto. Yet does his pardon giue them
strength to rise againe, and againe he askes
them whom they seeke , and they dare an-
swere, Iesus of Nazareth. Before, they speake
to his humanitie, and his diuinitie answer'd
them: but now hee answers them with the
patience of his humanitie; which suffers the
sacriledge of their hands and malice. When
Peter's zeale , at the captiuity of his master,
vnsheathes his sword: and cutting-off the
High Priest's seruant's eare, makes him leare
a new Circumcision , which was no Sacra-
ment, but a punishment. But againe ap-
peares the diuinitie and mercy of our Saui-
our: who corrects Peter and his fact, replant-
ing the seruant's eare; which straight ac-
knowledges and enjoyes his power. Yet
they persist in their impietie: and when hee
by his power has prooued himselfe a God,
they by his patience will prooue him to be a
man. And being in the hands of very Iewes,
his Disciples , forgetting their master and
their protestations , runne all away: eu-
en bold Saint Peter runnes away with his cou-
rage, and his sword : eu'en his beloued John
runnes away, breaking the bonds of loue
with

with the strength of feare. O, heere I can
not but stay and grieue that his beloued
John also doth forfake him. Sure there is
some friend for whom some friend will lay
downe a life; and sure there neuer were such
friends as Christ and his Apostles: and sure
of his Apostles there was none so neere
him as his beloued John. The rest were in
his company, but hee in his bosome: and
does his beloued John also forfake him? Me
thinkes the protestation and perswasion of
Saint Paul would haue admirably become
the mouth and practice of Saint John, Nei-
ther death, nor life, nor angels, nor principa-
lities, nor powers, nor things present, nor
things to come, nor heighth, nor depth, nor
any other creature, no not a very Iew shall
ever be able to force mee from the loue and
bosome of my Iesus. Yet euen beloued John
also does forfake his Iesus! Whose miracu-
lous hands they bind: the greatest miracle
of which was at this time not their power,
but their patience. They bind his hands; foo-
lishly forgetting, that if any of them should
lose another care, as much as in them lay
they hindred him from healing of it. In-
deed

deed happy had it been, if Adam and Eue's hands had been bound thus in Paradise! But see the bonds of our sinnes, that are able to captiue the hands of Christ! Who is led by the blind malice of his Iewes vnto iudgement. And is there no good man's eye, who will with an easie teare follow his trauellng affliction? Is there none that will goe after him, though not to be a partaker, yet but a witnessse of his injurie? Yes, there is one of more loue then age coured rather then clothed with meere linnen: who being hastily come, and as hastily apprehended, chooses rather to leaue his linnen, then his life, and slipping from their hands runnes as hastily backe againe: and indeed hee runnes away so fast, that I cannot tell you who he is. Yet if the curious please to runne after him, they may peraduenture find him to be the sonne of that man of the village Gethsemene, at the foot of mount Oliuet, who owned the Garden where our Sauiour prayed. The tumult of the night might easilly awake him to this vndressed speed: which whiles hee vses in running backe, the Iewes goe forward in their way and malice; leading our Sauiour backe first.

first to Annas. They were to passe by his reverend doore, at which, by way of honour, they present their shew: and he sends him to be presented to the High-priest Caiaphas, his sonne in law; this was the kindred of these honourable murderers. But whiles this troupe is with our Sauiour, you may looke back, and behold Peter following afarre off, full of loue, and shame, and sorrow. Yet alas, hee returnes but to forswear himselfe and his master! In a curious desire he enters the High-priest's hall, a place of temptation and blasphemie: where with as much danger as dissimulation, he mixes with Christ's persecutors; whom as already he accompanieth, so anon, by an vnhappy proficiencie, he must imitate. Conversation is the last concoction of loue, and does by a secret friendship of nature intimately assimilate. Now the High-priest with an assisting tumult of Scribes and Pharisees does not examine our Sauiour, but tempt him; and when at their importunitie he has acknowledgd himselfe the Christ, he is made guiltye of being God: and straight they practice vpon him the wantonnesse of scorne. They prophane his

sacred

facted face with the blasphemy of spittle: they blindfold him in execrable sport; and then striking him, in jesting inhumanitie they aske, who strikes him. Whiles Christ is thus condemned, Peter is examined, and straight commits an easie deniall of his master: and straight the Cocke crowes, but yet not lowd enough to awake his guilt. Hec is persecuted againe, and too wretchedly sweares an ignorance. A third tempter vexes him, being both an accuser and a witnesse; and this is Malchus his cousin, whose care Peter had cut off: which makes Peter feare more then the proportion of the Iewish Law, an eare for an eare. He suspects that this care will bring in danger his whole head. And hauing but one euasion, though worse then his entrance, he wishes himselfe accursed, if he knowes our Sauiour: when, alas, he knowes that he were accursed, if hee did not know him. And now the Cocke, as if instructed to our Sauiour's prophesie, in his just time crowes the second time; with the repeated diligence of his wing and voice not more awaking himselfe, then the heauy memory of Peter's conscience, which thus raised

raised before to day; maketh him understand
 and bewaile his night of sinnes; nor doth hee
 more hasten out of doores, then doe the
 teares out of his eyen. Where marke the apt
 strengthes; as of his fault; son of his sorrow. The
 bait of his repentance begg'd pardon for his
 deniall; the teares of his repentance begg'd
 pardon for his oath; the bitterness of his
 repenteance begg'd pardon for his curse. But
 now the lewes are not avoiding but prouo-
 king a greater curse; and as soone as it is day,
 an steed of seeing to correct their judge-
 ment made by night, they confronte it;
 leading our Sauiour from this Cleargy-cen-
 sure to the Secular execution. When behold
 the mercy of treason! Judas has a minde to
 bee godly; and seeing his master condem-
 ned by Cainphas, he is with a swifter judge-
 ment condemned by conscience. Now hee
 repents him of his bargaint; and as if hee
 could as easilie haue bee[n]e rid of his guilt, as
 of his herte, he brings backe the money that
 would not be put to vse, and though it were
 fearefully refusid, in the presence and Tem-
 ples of God hee throwes it downe, flying
 from it as the Priests would haue done from
 electio[n].

death; and indeed it was the wrong of God to kill him. His sin he now doth acknowledge & he is selfe bound to our Saviour's innocency. This loyall Tray-
tor benayes his treasony. And would you
not think it now rigorne he hath alreadt
wounded himselfe? He shall not. Judas also
now againe bee amohg the Apostles? Does
he not seeme penitised in the order of reper-
tances? He grieves, he confesses, he restores.
O, would hee stay here! but, Loe, hee de-
parts from the temple & the God of the tem-
ple: hee departs and hangs himselfe. Hee that
is couerous falle into temptation, and the ha-
ter of the Deuill. Hee hangs himselfe; and
breakestafunder. What could you looke for
to see; but that the Dragon shoulde breake
with the pitch-ball? You may rememb-
be the conceiuersal sop; and now behold hee
brings forth the Deuill, and druzz by the middle
of damnation: this is both the cristle and
aparens of the Deuill. Hee breakes afunder,
and is delivred of his powere. It was the
swiros justiced, that shoulde lose his towery,
that had lost his compassyon. But since Judas
gave him no place, hee durst not him. And from this
spectacle of justice god for ever banischede
spectacle.

spectacle of injustice; travelling from Caliphate to Pilate yea and from Pilate to Herod. This was indeed of a delicate Atheist who, in a reprobate joy and phansie, had a most intestine desire to see a fine miracle or two. But his impudentie was sculerely deduced by the silende of our Saviour; which changing the tyrants curiositie into seorne, he bewitcht him to Pilate, clad in a garment of ridiculous honour and simplicite. But Pilate desirous to free him, not so much by thowtercy as the custome of the Jewes, proposeth to the easie choice of their pardon; Iesus and Barabas a muttherer; and whiles they are heare at their deliberation, as he on the judgement-seate, behold his loue increased by feare. His wife prompted to compassion not by a bribe, but by a dreame, sends to her husband to warne rather then request him to desist from judgment; the trouble of a vision having frightened and instructed her: and sure this was the best counsaile shee orooke of her pillow. But the people possessed with the Peache desired Barabas; which was an impious, yet a sic request: for could there bee an apur
grind fel-

fellowship then of a murtheier with murtherers? As for Iesus, as if they would crucifie him twice; they twice cry out, Crucifie him, Crucifie him. Is now the voice of the people the voice of God? Sure we are, that the voice of this people is the voice of their Priests; by whom Pilate being conquered yeelds vp our Sauiour vnto souldiers, who multiply scourges vpon him, as they doe sinnes and plagues vpon themselues; as if their madnesse would whip his diuinitie out of him, making it ashamed to stay in so torne a carcasse. But, O you Souldiers, how shall you wish, that a happy palse had made faint your hands? And, O thou Lord of glory, how hath thy mercy wooed thy God-head vnto this ignominious patience? O Lord of mercy, we are scarce more fauored by the power of thy mercy, then confounded with the wonder of it: the condemnation of a world being a cheaper losse, then the least effusion of thy redēeming bloud! Yet the mercilesse souldiers beyond this crueltie scornfully clothe him with a Purple Robe, though their cruelty in this had prevented their seeing his innocent bloud clo-

thing him with a nobler principle. But notwithstanding
 cause in the art of crucifying they had no such
 prepared intention for the head day, he increased
 of inuention thty interegeth their scactise of murde,
 fixing on his head a crowne of thornes,
 and thus, as if he had a distinct soule i[n] his
 ry part, they distinctly murder every part.
 And is not now the Lilly setly among the
 thornes ? This tender head of ours beloued,
 encompassed with the affliction of a crowne,
 A crowne neither of gold, nor Roses ! Nei-
 ther of honour, nor pleasures ! Behold a good-
 ly fruit ! The Lord planted a Vineyard, and
 when he comes to gather grapes, he receiueth
 thornes ! They abuse his hand with a sce-
 ter of reede, his hand the power whereof
 was the scepter, and that shre[m] mouths
 might sin no more then in wordes, they spit
 vpon him. But their owne darke eyes had
 more need to be touched without Sauours
 purging spirite. For had they seene what
 they had done, they would not haue spit
 vpon the Lord of glory ! This affecting
 spectacle softens Pilate, and by an exhort of
 humanitie taking Iewes to be men, and that
 their eyes praduenture might moue their
 hearts,

hearts, he preferreth him to them with this pre-
 face of compassion; Behold the man! But
 alasse, Pilate, can any man behold this man? Why
 Will not all eyes bee soone blinded with
 gratefull teares? O how can they heare
 behelde a man? A man lost in his ownes
 bloud! Which serues as much to obscure
 his body, as his body his God-head! Yet
 the uniuersall rōutes with broad eyes of
 crudite gaze vpon him. And shall we yet
 thinke Deceation's people a fable? Sure
 these children were raised unto Abraham
 from stonds! And now they are so ready to
 crucifie Christ, that they are ready also to
 condemne Pilate, not fearing to pronounce
 him a Hypotheticall Traytor, if hee does
 not crucifie Christ. Wherefore through the
 conquest and policie of ambition he thinkes
 at once to satisfie the Iewes and God, so to
 secure his estate and conscience. In the pres-
 ence of the people hee takes water and wa-
 shes his hands, protesting himselfe innocent
 from this innocent bloud. Hee had need to
 rub hard, that meanes to wash away guilt
 with so weake an element; a guile hee to be
 washed away, but by the water of repen-
 tance

Sirice and Beaufort and Iowen in his goode will
 well as in his deare; so haue set him free; but
 he pronoufie stiue innocent; and publische
 him; he wonderes him selfe; and denounces
 Christ; he deuideth his bairnes; and giveth
 to their pardony; and Christ seeth his strofe
 which now he beare; as alredy and in beates
 him. But in this tribulaunce toward moues Gal-
 luay; his strength is falleyn; and he burden
 and needs must it be alenued to lye; which
 was ladeyn with a world full fynnes. Where-
 fore to hasten the comynng of our caueour
 Saviour; they make geue Simeon to carry the
 weight of the crosses; our Saviour; by carrey-
 ing the weight of the bones; Happy Simeon;
 now castes Christ of his barden; but Christ
 hereafter will caste Simeon of his barden.
 Whiles he goes on; a mulcible of yronnes;
 forgetting to be frownd; do shew himes again
 him; whom he exhorts to remiss offeringes;
 addyng whem stay vnde amerciation till a
 time of remission; for chancie; and for
 yow chyldren; whose bloud shall be made
 as cheape as their mothers teares; which on
 the vengeaunce and spoyl of sinngitoy; the
 warre of brachis; reglandry; perisshillace
 Cymrie;

as blessing. And last they bring this Catholique
 sacrifice to mount Calvary, to the altar of the
 world: where every part of him is stretcht-out,
 as the free emblome of his extended mercy.
 They fasten him to his cross with violence:
 but hee was fastned fater by his owne loue.
 They pierce his hands and his feete with
 nayles: but his heart with their ingratitude;
 this is thee vsed in thd house of his friends!
 They exalt him on his croſſe, arming him-
 selfe againſt himſelfe; and making his owne
 weight his owne affliction. And now I must
 cry-out with Pilate, Behold the man, aduan-
 ced in the triumph of redempcion upon the
 Cherub of the croſſe! Or if your tender
 eyes haue not the hearts to ſee this ſpectacle,
 yet reade the title of his croſſe, and ſure the
 firſt word, Iefus, may comfort you. Yet if
 the remembrance of his name ſhould proue
 the remembrance of his ſorrow, where will
 you then; alas; beſtow your eyes? If you
 looke upay, you ſhall ſee ſhoes that paſſe by
 the way, I meane the beade at highe: if you
 looke down the ground, you ſhall ſee the diu-
 ided ſouldiers go low for his iugre Coate;
 whiche they more reſpeſt, then they doe
 Christ;

Christ; if you looke latong the company,
you shall see the vnhallowed Priests prophali-
ning him; if you looke on either side his
crosse, you shall see a thiefe made his com-
panion. Whereto binde, as if he were his ex-
ecutioner, crucifies him with blasphemie;
though the other crucifies his owne vnde-
sife, and by a new thiefe steales Heaven at
his execution. If yet you cannot behold our
Sauior, behold his Disciple and his mother,
whom from his crosse he himselfe beholdeth.
Saint Iohn's loue had now made a recomp-
ence for his flight, by conquering his fears
to this retурne and forrow. Our Sauior be-
holds his beloved Iohn, and having nothing
left that is his owne but his mother, hee be-
queathes her vnto him. But, it may be, you
are as little able also to looke on these, who
also are crucified with the passion of loue. Al-
then you cannot at all indire these sightes, be-
ing indulgent to lamentacion: Let coared scaut
on your eyes, as an vnlikely fall darknesse doth
envydeal. The guilt of the Iewes puts out
the Sonnes: and yet this huge night which
can hide all Iudea, cannot hide the guilt of
the Iewes! O how they shall hereafter wish
wof

a blessing. And last they bring this Catholique
 sacrifice to mount Calvary, to the altar of the
 world: where every part of him is stretcht-out,
 as the free embleme of his extended mercy.
 They fasten him to his croſſe with violence:
 but hee was fastned ſurer by his owne loue.
 They pierce his hands and his ſteate with
 nayles: but his heart with their ingratitude;
 this is thee vſed in thd house of his friends!
 They exalt him on his croſſe, arming him-
 ſelfe againſt himſelfe, and making his owne
 weight his owne affliction. And now I must
 try-out with Pilate; Behold the man, aduan-
 ced in the triumph of redemption upon the
 Cherub of the croſſe! Or if your tender
 eyes haue not the hearts to ſee this ſpectacle,
 yet reade the title of his croſſe, and ſure the
 firſt word, Iesuſ, may comfort you. Yet if
 the remembrance of his name ſhould proue
 the remembrance of his ſorrow, where will
 you then, alas, be low your eyes? If you
 looke away, you ſhall ſee thofe ſhatipſe by
 the way, I mdd hēid breade at him: if you
 looke on the ground, you ſhall ſee the diu-
 ided ſouldiers at los for his intire Coate;
 and which they more reſpect, then they doe

Christ.

Christ; if you looke among the company,
 you shall see them hallowed Priests prophesying
 him; if you looke on either side his
 croffe, you shall see a thiefe made his com-
 panion. Wheretoone, as if he were his ex-
 ecutioner, crucifies him with blasphemie,
 though the other crucifies his owne vnbey-
 liefe, and by a new thiefe steales Heaven at
 his execution; if yet you cannot behold our
 Sauior, behold his Disciple and his mother,
 whom from his croffe he himselfe beholds.
 Saint Iohn's louche had now made a recompence
 for his flight, by conquering his fears
 to this iustice and sorrow. Our Sauior be-
 holds his beloved Iohn, and having nothing
 left that is his owne but his mother, hee be-
 queathes her unto him. But, it may be, you
 are as little able also to looke on these, who
 also are crucified with the passion of loue; else
 then you cannot at all indure these sightes, be
 indulgent to lamentation: Let oare seaze
 on your eyes, as an vniuersall darknesse does
 sinners. The guilt of the Iewes puts out
 the Sonnes; and yet this huge night which
 can hide all Iudea, cannot hide the guilt of
 the Iewes! O how they shall hereafter wish
 woe

that this darknesse had bee[n]e more spedye[n],
 that it myght haue preuented or excused their
 violence? Then happily they would haue
 pleaded, O had we seene what we did, wee
 would not haue crucified the Lord of glo-
 ry. In this fore'd night and agony, this man
 of sorrowes cries out with a voice as strong
 as earnest, his fainting humanitie begging
 aide and release. Thus long they haue affi-
 cted his outward-parts, and now their wit
 finds a deuise to torment his inward also. In
 a drouth of combat and torment, hee cries
 out, I thirst: and when from this his Vine-
 yard he myght looke for wine, behold they
 vily spunge him with vngratefull vineger.
 Being persecuted thus with a swift successi-
 on of plagues, in a free obedience he bowes
 his head, and in the Empire of his Diuini-
 tie and loue, is pleased to die, giuing to the
 justice of his Father, for a redēcting sacri-
 fice, his troubled spirit. Corrupt Philoso-
 phers who now for a long time haue anima-
 ted the world with a magique soule, may in
 this truth bury their errour, and now ac-
 knowle[d]ge, that only this is the soule of the
 world. Thus they haue crucified him: and
 now

now they shall know whom they haue crucified. The Iewes and the Devils shall know that it was the Lord of glory; and the whole world shall know that it was the Lord of glory. Behold an angry miracle tears the vaille of the Temple , and by a greater mystery reueales their mysteries. Behold an earth-quake shakes open the graues; and after the resurrection of this first-borne of the dead , the glad carcasses by the retурne of their disacquainted soules can no more then their soules endure the Graue. Behold the stones cleave asunder , as if violated nature would lend them mouthes to cry out against the Iewes ; or as if they would pronounce themselves of a softer temper, then the hearts of men. And now there is a religious earth-quake in the heart of the Conuercion : from whose inspired mouth proceeds a voice articulated by faith and wonder, pronouncing the innocencie and diuinie of our Iesus ; and even the Iewes do smite their breasts, as if their bands instead of repentance, should soften their hearts. But his friends nearest to him in affection, stand afarre off : to whom it is a death not to dye
W E 2 with

with him. And indeed none of them did die by martyrdome; the world countynge the torment of this spectacle equall unto it. His friends stand afarre off: yet farther from comfort, then from hym. O how many were imagining his rendier mother weepeth? How may we imagine the now cryes-out, O my sonne Iesu, O Iesu, my sonne, my sonne? This is a most wounding lamentation, then the mourning of Hades or them in the val-ley of Megiddon; when the good Iosias, when the beloued Iosias fullwinded at the sword of Phareth. Now the soldiers come to examine the execution, to see if these, shorte prisoners of the Jewes, be now become the prisoners of death: and finding that two, the others breathing still, in the current of valye crackit on malefactions, they breakt their legges: wherby slayn, their soules were reueled to the world: then their bodies being tyed to stumps, being already dead, they are plucked to shew a merruallitory. Yet one to present himselfe unto schollers when what he wouldest now pise the bisister: as if beyond the expulsyon of his soule, he would not leave in his forme of a carcasse.

daw

c. 3

When

When beholdest an instrumente my floure
 flowing from his side. Water floweth out
 if it would preferre unto the scoulder the in-
 nobility of our Saviour; bloud runneth out
 if it would preferre unto the fayre brest the
 amodelling boarblow of his corde greate. It
 was vile, to venghe the iniuste bretaynes
 humane to abuse the deades blode. Ex-
 crable to vish the land of glorie to be
 glory of this labours stille paine. Dispelle this
 sight of sorrowe. Nowe keepe me, that he
 died. I haue joye, that he is dide. I haue woe. If
 were this loue that shold haue dede me, nowe
 than his plesur abouit could dede me. Seeke
 chidgede me, as he did if suffred me to suffered
 me to haue his dñe glorie; but by a certaine of
 his dñe name matres, hee redressed me of my
 chiding, and shewes me the mynd of his di-
 vine nature. For frome a doubt, I haue bin
 rayfled to his choler, and that my soul
 haue a chancie to his bloud of bairnes. But chil-
 dren of soule to his bloud. To come again,
 God creathad a spirre like him selfe in me
 humer, stedfastnesse, & God himselfe entred
 into him, and though the aduertisement told
 me hee drayfeth yow as the wiles of ye
 noyntment

with

with the passion of the humantie; counted
as the passion of the diuinite. Thus by the
bountie of interpretation, and communica-
tion of proprieies, they verily crucified the
Lord of glory. Whoſe carcase how as cold
as death raiſe a flame of loue in the breasts
of Ioseph and Nicodemus. Ioseph in a cou-
ragious Christianitie goes vnto Pilate, and
begges the body. When Christ was aliue,
Iudas fould him; and now he is dead, Pilate
giues him away; whose body though it were
preserued by the diuinite, yet Nicodemus
sweetens it with Myrrhe and Desotion.
They wrap him in a linnen cloth, not ſo
much concealing his nakednesse, as expref-
ſing his innocence. They lay him in Iosephs
Tomb, which was in a garden; and was
not then this garden Paradise? It was a glo-
rious ſepulchre; as if, by the propheſie of
Ioue, it had been proportioned to the greateſt
Whose body being therē enterrayned with
magnificent pietie, this illuftrious ſoule for-
got a minſoph in Hell, crucifis the Devil,
and roudeth with the tyranny of damnati-
on. He does not take away damnation, but
contract it. And now you ſee, after this re-
demption

demption of our Sauiour; by thy may like
 Thomas put your hand & faith into the
 wound of his side; & recceill his salutyn. You
 may behold the opening mouth of this
 wound, which with eloquent bloud invites
 you to faith and loue. You may behold the
 Lord of glory comming from Edom, with
 his died garments from Bostrab. This is the
 Lord of glory: glorious in his apparell:
 glorious in his nakednesse: glorious in his
 mightinesse to save: Wherefore art thou
 red in thine apparell, and thy garments like
 him that treadeth in the Wine-press? Thou
 hast trodden the Wine-press alone, and of
 the people there was none with thee. O what
 did cause these soundings? al shyn bowels,
 and of thy mercies towards vs? Who can
 expresse thy sorrowes, and thy louing-kind-
 nesse towards vs? Who can expresse what
 thou hast done for our soules? Thou wast af-
 flicted, thou wast despised, thou wast whipt,
 wounded, bruised, condemned, sacrificed
 for our soules; thou wast made a servant of
 death, thou wast numbered with the trans-
 gressours, thou madest thy graue with the
 wicked for our soules. Wherefore God has
 highly

highly exalced thee; and given thee a name
 aboue all names; that at the Name of Jesus
 euerie knee shall bow; of things in Heauen,
 and things in earth; and things under the
 earth p. And eury tongue shall confess
 that Jesus Christ is the Lord of glory; And
 the fourte and twentie Elders shall fall
 downe before the Lambe, with their Harps
 : and golden Vials full of Odours; and in
 their new Song shall they prayse thee; And
 the Angels about thy throne, even ten thou-
 sand times ten thousand; and thousands of
 thousands shall say with a loud voice, Wor-
 shiply is the Lambe that was slaine, to receive
 power, and riches, and wisdome, and
 strength, and honour, and glory. Therefore
 with Angels and Archangels, and with all
 the company of Heauen, we laude and
 praysinge the glorious Name, eternall
 praysinge and saying; Holy, holy, holy
 Lord of glory; Heauen and earth are full of
 thy glory, and of thy mercies. The Angels
 in Heauen wonder wachy mercies. the
 powers of Hell tremble at thy mercies; thou
 thy selfe triumphest in thy mercies; and
 the fountaynes of men rejoyce in thy mercies.
 v. girl

Where-

Wherfore ; O thou that takeſt away the ſinnes of the world, deliuere vs : by thine a-gonie and bloudie ſwear, by thy crosse and paſſion, by thy preicious death and buriall deliuere vs ; And wee will fall downe before thy glorie : and we will ſing praifes vnto thy mercie : and we will triumph in the victorie of thy bloud : and we will for euer euē for euer acknowledge, that , Thou the cruci-fied Lord of glorie art the Christ of God, and the Icſus of men.

The end.

(21)

the same. But a better one O , on the contrary
is studying : as you like ; know also to examine
longer & more closely the cause of the
diseases here. These are the causes of the
sick : & with all care will you find them : as
you may easily gain knowledge here : & then you
will find out the diseases here : & then you
will be able to cure them. This is the
best & most perfect method of curing
diseases.

Book 10

Book 11

H

A Sermon preached at Saint
Marie's in Oxford on
Easter-Tuesday,
1623.

1. CORINTH. 15.20.

*Now is Christ risen from the dead,
and become the first-fruits of them
that slept.*

It were now necessary here & there to shew
 how to keepe the living saul with a probale,
 & when as the dead ar at the purposesse of a
 resurrection. Wonders & blessed p[ro]visions about
 the resurrection whiche gladdeth her state-
 led to the newes! Now was our Saviour yaske'd
 with his most vnweildie d[omi]nac[on] His manie
 had before bestowed medy upon others:
 but in ovr h[oly] p[ro]p[ter]tys: b[ea]th w[ere] he
 His diuinie act amirac[le] ypon his huma-
 nitie, repairing this second Trinity of his
 perfecc[ion] from the immortalitie of a God;
 a soule, and a creature. Through glynt did he
 consecrate for the performance of this
 wonder: and thre dayes doct[or] we octo-
 sacrefice: for the p[ro]cessing of this won-
 der; which shoulde have beene that joy, y[et] ap[er]t
 was the shame of the Apostles: now who were
 slow to apprichend it, to the godly Christ, was
 their Schoole: therer. They had not as yet
 learned their owne Creed: whiche; their per-
 verse sense was pleased to bocht aught, not so
 much by our Saviour's grace by his selfe chide:
 as those offering immortall: whiche went forth
 Christ the Wonderworker of his Resurrec-
 tion: whiche is the Epiphany of God. Thus did
 the inhabitants of the graue insurdaile pre-
 vented

tincted Angell : and though it cannot, as the multitude of Tombes, with the voice and conquest of proud Death, tell vs whom it does captiue ; yet does it remember to vs, whom it did. Which assumed triumph of Death, is as short as its combat. Joseph's devotion bestowed this Tombe vpon our Sauiour ; but our Sauiours victory bestowed it vpon death: which, since his Resurrection, has lich buried in his tombe. But can a dead man bee warmed againe into life ? And can the lungs that haue forgot to breathe, learne to breathe againe ? Faith indeed can answer this with as much ease as speed; and being honoured with an imitating omnipotency, can with a coequall extension of assent apply it selfe to the number and degrees of Gods actions. But, as hard it was to raise the faith, as the body , of Saint Thomas: nay, it was his body , that caused him to beleeue the Resurrection of Christ's bodie ; which was a way of faith, more certaine then gracefull. Yet must the vnderstanding he be raised, before it can beleeme that the bodie can bee raised; that the diuine indulgence does gradually chastize the difficultie by the length of instruction. For scarce had man viewed

viewed the materials of his Creation, when straight hee was practised who an essay of this second Creation. When Adam descended into sleepe, there was a Resurrection of his rib, which awaked into a woman. Did not mortallitie then put on immortallitie, when a sensesse bone was so endued with reason, that it could apprehend its owne preferment? Mee thinke, the Chymique might hence extract an easie Rhetorique for his promotion of metalls; and , without an Apologie, teach that vsurie of art. And heere too, was an employed logarie, a woman bequeathed to time, to multiply resurrections. Which yet were almost reduced to a despaire by her degenerating Nephewes, : whose crimes had forsworne or scorned the resurrection of their bodies, and did more ouerwhelme them then the floud. Yet then looke vpon Noah with joy , as the Lord did with fauour; and when the olde and the new World were distinguished and continued but by an Isthmus, from Noah's wife the Arke of mankind, see a new resurrection of man; and from his floud a resurrection of the world. But will you see a raising with-
out:

out death or sleep? Behold Isaac hee
the swike at the hand of his father, arising
from his Funerall-pile; and at this resurrec-
tion too there was an Angell remouing
though not a Tombe-stone, yet a Knife
more execrable then the sword which the
Angell in Paradise did shake; whose threat-
ning edge was as devouring as its flame. But
hee was a sacrifice offered, yet not slaine;
and though not slaine yet accepted. But per-
adventure it will more gratefully frighten
you to see a man taught to bee buried alive,
and more yet, to live after his buriall. Be-
hold then Ioseph from the tombe of his
prison rising unto a triumph as eminent as
his innocencie: which had before conque-
red his passion, and now his affliction. Be-
hold in Ioseph the mysticall body of our Sa-
mieur; a body admirably mortall and in-
corruptible; a body that suffered rather the
greate then death. And will any man now
count it such a wonder to see the fetters fall-
off from Peter, when they had learned the
religion from his Masters winding-sheete,
which fell at his feet when he arose? But if
the eye and courage of your faith will ven-

ten farther, and see the actine horrour of a
 graue, behold Ionas his quicke tombe made
 a tombe of saluation to him. Three of our
 dayes hee lay struggling in his new night of
 amazement, as if he had found an Ægypt in
 the Whale, and did acknowledge that watry
 Purgatory. At last the graue by a new in-
 struction cast vp the liuing. The Whale was
 no more a Sepulchre, but a fish; and Ionas
 no longer a carcase, but a Prophet. Hee had
 surely died, if hee had not beeene buried.
 And heere was a resurrection, though not a
 reviving; a resurrection from disobedience
 and the Whale. Thus this rare An'chorct and
 his tombe were both aliue: but the tombe
 of our Saviour was as desperate as death.
 What could be expected from a graue and a
 carcasse? Yet behold this carcasse reviue
 into a man; nay, into a God! And I may
 rightly say, behold: for he did rise, that wee
 should behold him; and at that time wherem
 yw; might behold him. He rose, when night
 rises into morning, and at this pregnant
 season, when winter is quickned into the
 spring. Now did the day-spring visit ys from
 the graue. It was on the first day of the
 mon

fewes weeke, a weeke well begane, and it
 was the first day of the Christian creation.
 If you will turne ouer the mothes of time, you
 may beleue that Pharaoh, as on that day of
 the yeare, was inundated by an host of waters,
 whiche conquering his chariots, made him
 without wheeles buttie safter unto Hell;
 Whiles Moses led his Israti through the Will-
 defesse of the Sea, passing front the sha-
 dow of death in that monument of waters.
 Did not our Lord also leaue his tomb with
 an equall and contrary wonder? Then were
 the waters made firme, rising into Alpes; as
 now the earth was made to quake like the
 waters; And well might it tremble, when
 the Lor fconquered it and forsooke it. The
 Angell too made a little earth-quake in the
 graue, when he remoued the mightie stone
 with which the raine new tryed to oppresse
 our Saviour after death, as if he would haue
 seald him vp, to an impossibilitie of resar-
 rection. But since the Angell has opened
 the tomb for vs, shall we not see the place,
 whence Christ is risen? And yet we shall
 not make such hast, but that the speedy de-
 votion of the two Maries will bee there be-
 fore

long vs., whose feete were as swift as their
 loue, and their leuite actions, may, more farr
 then a time, which hindred them by the ded
 lay and command of their Sabbath. A Sab-
 bath it was, but only of their bodies, which,
 while our Saviour lay buried, were but the
 sepulchres of their soules; their soules, that
 found no Sabbath, till they found the
 Lord. They came with prepared spiccs and
 oyntraunts for him, whose divinitie did pre-
 vent Balme, and esteemed their pietie as a
 more precious sweetnesse, then their oynt-
 ments. But will you see this loue languish
 into feare, and this feare againe strengthen
 into joy? They are no sooner in the sepul-
 chre, but that they find it as empty of our Sa-
 uour, as it was full of wonder; and instead
 of the body of the Lord they behold the
 Angel of the Lord sitting vpon the stone,
 which he had vanquered to obediencie; as if
 hee meant to rest himselfe in triumph, after
 the conflict of his miracle. His rayment was
 white as snow, which he did imitate in pu-
 rity and deceipt. His countenance was like
 lightning, or more wonderfull: for, that is
 of so instant attayning, shewing as the object

rather of our memory, then our eye; but
 this with courteous majestie was patient to
 be beheld. The women with the dutie of
 feare beheld it, being quickly encouraged by
 the angell, but first by their innocence. The
 souldiers beheld it too, though with such
 guiltie saintnesse, that they seemed to striue
 as much to shame their sexe, as their profes-
 sion: being at once almost disarmed of their
 weapons and soules. They became as dead
 men, and were rather the prisoners, then the
 keepers of the graue. But in the meane time,
 the angell comforts and instructs the wo-
 men, who now are his Disciples; and receiv-
 ing commission to preach the resurrection
 of our Saujour to the Disciples of our Sa-
 ujour, they haste out of the Tombe, with
 the confused expedition of feare and joy.
 Was not this a strange pilgrimage to runne
 from the sepulchre of our Lord? But it was
 yet more strange; they seeke the Disciples,
 and find Christ. It was a comfortable mi-
 stake! And indeed hee did comfort them
 with his presence and speech; When imme-
 diately they fall on their knees, at his knees,
 in loue & worship holding him by the feet.

O how glorious are the feet of the Lord of
the Gospel! The Gospel of whose schollers
section these female Evangelists are again
sent to teach; and the first schollars which
they must teach, must be Christ's Disciples.
When, to shew their obedience, so bravely
die as their loue, they depart even from
Christ to their dutie; and speedily find Peter
and John for their auditors. Here was
zeale and tendernesse; the fiercest; and the
mildest of the Apostles; as if they had bee
left together to temper one another. And
these no sooner haue thenswes but straight
they runne as fast to the tombe, as the wo-
men did runne from it. John came first vnto
it; but Peter went first into it; Loue was
swiftest; but zeale boldest. When they are
entred, they find Christ's victory acknowled-
ged by the linnen clothes, his spoiles of
death; and these spoiles too had bee di-
vided; the napkin of his head being laid by
it selfe. It seemes, the angell at our Sauour's
resurrection attended to bee a witnessse of it
to the women, and leane a witnessse of it to
the Disciples. Thus, that he was not stolne
away, appears by the inconuenience and
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to eternitie; Lo! hee in this Liver of the
Tribe of Judah, whose almighty strength
vouchsafed to couch under the power of the
grave; and, Lo! the glorious indignation of
his loue, has roulzd him vp againe from the
sloth of death! Will you behold how hee
was raised? behold how the potter workes
vpon the wheel: he takes clay; he makes
it a vessell; and this vessell being marred in
the hand of the potter, he makes it againe,
as hee best pleases; Christ was immortall
clay, and caught purer then Heauen! When
by the wonder of omnipotency, the Creator
and the creature were made into one; and
of one matter did consist both the potter
and his pot! From this broken clay there
did arise the same, and a revewed Christ;
That hee rose in the earnest of a body, his
owne mouth did testifie, when hee said no
thing, propounding it by the authoritie of food;
which he did eate with his Disciples. Could
any man in this point be yet an infidell? If
any could, see how he conuerteth them; Hee
lets Thomas disgrace himselfe to a beliefe;
and by his distrust mercifully and miracu-
lously increaseth his faith! Can any daunger then
he

hee was renewed in a bōdie of glory, when
 hee was full of God? Know you not that his
 body was indeed the Temple of the Holy
 Ghost? Was hee not renewed in a body of
 glory, whom the doores that were shut,
 when hee entred to his Disciples, did obediently
 acknowledge to be the King of glory?
 And though hee were patient vnder death
 threē dayes, yet sinc the first part of the first
 was spent before hee died, and the last part of
 the last, after hee reuiued; there was the
 number, but not the length of threē dayes;
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 ning birth of the morning, you saw the re-
 uelation of a graue cimulating the morning:
 a coarse rising with more comfort and glo-
 ry then the Sunne: a winding-sheet falling
 away as an empty cloud: the feet and hands
 striuing which shall first recover motion; the
 hands helping to raise the body, the feet hel-
 ping to beare both the body and the hands:
 the tongue so eloquent, that it can tell you,
 it can speake againe: the cares so pure, that
 yis no hande ^Hbas, qv-
 com

leisure of his undressing; and by the method
 of the vision; which the frightened politic
 of the soldiers did no more touch; then ob-
 serve; and they no more obscured it; then did
 the women; who after the sight of the an-
 gell; had their eyes as much amazed as their
 minds. The soldiers too did more tremble
 then watch; but the Disciples had less feare
 and more time; besides, they learned some-
 what, which they were not taught; and could
 now teach the women this newes of the
 graue. But did hee rise but from the graue?
 This is the newes but of his bodie; yes; hee
 did rise also from the damned; who are dead
 too; as much in judgement as to nature;
 Though some are as unwilling to haue Christ
 descend into Hell; as to goe thither them-
 selves: and in a dangerous Brachygraphic
 write the Creed so short; that without the
 confirmation of an Index Expicatorius;
 they quite leave out the article of the des-
 cent. But, what an vnmannery ingratitude
 is this; to accept of Christ's benefits; and de-
 nie his wonders? They will enjoy his con-
 quest of Hell; and yet they will not let him
 goe to conquer it. Ought we not to make
 sume

grca-

gat from the glori of Christ. And it may well
 shake off the yoke of Christ, but then our
 pitie beheld and wonder of Christes de-
 fendeing Hell to degage us. Of course he
 Egypte. The Drudis had beene banished to
 Heaven; and now God is pleased to goe down
 to Hell. The arch-angell conquerord the
 Devil in Heaven, and downe God conques-
 torde in his owne Empire; and halfe his
 Empire his Dungeon. Woe ouer come the
 Devil by flight, but God by invasion. Yet
 who would not stand amazed to see God
 with the Devil? Had the Mischief bee-
 now, then might heere avoude haue beheld
 both his Princes Meeknes, our Savour
 now rased. Stampfels Riddle son to a Pro-
 phete, which has expounded and fulfilled.
 Did also out of the water come forth meat,
 and out of the stony earth thereto sweet
 meat, whom from the jaws of Hell by
 Christ came forth salvation? Now whilst
 the soleil of our Saviour was infullight in
 Hell, his bodye was abedone in the sepul-
 chre; his diuinitie being as his soule till it re-
 called his soule, and made the whole Christ
 almighty agen of three and thirtie yeeres old

to eternitie. Lo, heire in the Lion of the
Tribe of Judah, whose almighty strength
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his loue, has rouzed him up againe from the
sloth of death! Will you behold how he
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they can perceiue the silence of the graue :
 the eyes looking forth of their Tombes, as if
 they were glad to see their owne resurrection : Would you not bee as much affrighted,
 as instructed with this power of a God ?
 Would you not be turned into very coarses,
 to see this liuing coarfe ! Would you not be
 strucke as pale , as the winding-sheet you
 looked-vpon ? But , when all this shall bee
 done, as well in mercy, as in majestie : as well
 to raise you to a hope of eternall life , as to
 strike you with a remembrance of a temporall
 death : as well to make you like vnto God,
 as to make you know you are yet not like vnb-
 him : O, how will you then at such com-
 passion dissolve with compassion ; as if you
 would hasten to the like resurrection ! How
 will you then kisse those hands, which before
 you feared ? How will you then with sted-
 fast eyes examine and adore the resurrec-
 tion of that body , which is the hope and
 cause of the resurrection of our bodies !
 For therefore did hee raise himselfe, that
 hee might raise vs , and so become the
 first-fruites of them that sleepe . But shall
 wee rise too ? and shall dust againe bee
 taken vp , and breathed on ? Shall euery
 man

man by this second Adam bee made as wonderfully, as the first Adam? And yet shall we want faith, when God wants not power? Or, shall we thinke it harder to ynnitt the bodie and soule, then to make them? It were an impious discouresie to deny that to God, which God denied not vnto his seruant. Did not the widow of Zarephah, thus receiue a sonne by Elias, who yet was neither the father of it, nor the God? Nay, did not his seruant doe more for the Shunamite, to whom hee promised a sonne before hee was conceiued, and restored him after hee was dead? Nay, did not the bones of this Elisha give life to one, that was as dead as themselues; teaching him to confess the mercie of a graue? It is especially an act of the mercie of the liuing God to give life to the dead: yet by a greater mercie hee makes it an act of his iustice; freely binding him selfe to admit our boldnesse, not so much to to request as to claime a resurrection? For shall the bodies of the Saints bee more remembred by their tombs, then by their labours? or shall they bee worse oppressed with death, then they were with their torments?

ments ? or shall their soules with an envious
 incqualitie vsurpe and enjoy the purchase of
 their bodies ? shall those eyes, whose devo-
 tion did still watch or mourne for euer want
 respect as much as sight ? shall those hands,
 that haue been free in extending themselues
 and mercie to the poore, bee for euer bound
 by the ingratitude of death ? shall those knees
 that haue bowed with such willing reu-
 rence, bee so held downe by the violence of
 mortalitie , that they shall neuer rise vp a-
 gaine ? Where are then thy teares O Dauid,
 if thy eyes shall not enjoy the happinesse of
 their owne sorrow ? Where are then, O Iob,
 thy faith and patience, if thy body bee now
 as much without hope , as it was before
 without rest ? Where are then, O Esay, thy
 victorious sufferings , if after the ignorant
 furie of the Saw, and the schisme of thy bo-
 die , thy bodie suffer a wilder dissociation
 from thy soule for tedious eternitie ? Where
 are thy trauels then , O Paul , if after thy
 Christian Geographie, and conquest of Pa-
 ganisme, thou liest for euer confined to the
 dull peace of a graue ? No , the almighty,
 which made man with such wisdome of art,
 will

wil neither lose his glory, nor his worke. But, as he made his greater heauen for his angels, so made he the lesser and mortall heauen of mans bodie for his soule, and will make it as eternall as his soule. There is more excellencie of workmanship in the soule: but more varietie in the bodie. The soule does more truly expresse God: but the bodie more easily. The soule judges best: but the bodie first; and though the eye of the soule does behold the works of God more cleerely: yet does the eye of the bodie behold them more properly. Nay, should the bodie not bee railed to life and heauen, how great a part of heauen and that life would be lost, whiles not enjoyed, and be as vnecessary, as it is wonderfull? God hath prouided joyes, which the eye hath not seene, nor the eare heard; but, which the eye shall see, and the eare shall heare, and without the pleasure of a traunce, for euer possesse, as much without errorr as without measur. Such honour will the Creatour of our bodies doe to the bodies of his Saints; they shall acknowledge corruption, but overcome it: they may in their journey be the ghests of

the graue: but at laist they shall bee the inhabitants of Heauen. Yet the Lord cannot hereafter so much honour humane flesh by raysing it, as hee has already by assuming it. It was before his seruant, but now his companion. That was a resurrection of the flesh, when it was raysed vnto God: but the only resurrection of our flesh is, when it is raysed to the soule. At the day of judgement, though there shall be no marriages of sexes, yet there shall be of parts: when soules shall be vnited to bodies in so intire and inexorable a matrimony, that it shall admit no hope nor feare of a diuorce. Neither need wee feare, in the jalousie of this match, the ignoble parentage of the flesh: since what it wants in birth is supplied in dowry; and flesh is now become such refined earth, being made wonderfull in shape and office, that the soule may be thought to be scarce more noble, but that it seemes more rescrued, by being inuisible. And yet you may obserue the bodies emulation: which falle before its resurrection, into such atomes of dust, that they are with as much difficulty to be seene as to bee numbred. But, notwithstanding

that

that these principles of earth be thus diuided among themselves, yet are they not diuided against themselves, retayning still though not an appetite, yet an obediency to resurrection; Nature has not lost this, and God will supply that; and as easily vntie as distinguish each dust. To yeild to this truth, is the Creed of the Creed. If therefore any man's faith in the assent to this mysterie, should bee as weake as his reason, hee may helpe both his reason and his faith, by his sense: by which they shall either be conuinced, or perswaded. If you will bee but as bold as antiquitic, you may propose vnto your selues the solemne Poetry of the Phoenix, a creature rarer then the resurrection, though not as admirable: in whose ashes you may find the fire of life, expecting but to be fanned to the resurrection of a flame; as if this creature by the mystery of death, would by a fire both perish and reuiue! But without the courtesie of supposition, you may in earnest behold the Eagle shoot-forth new quils: where with may bee wristen and testified his endeauour of immortality. Thus does God teach naturc how to teach vs mysteries;

sterics; and without the Magicall studie of
 the language of birds, to vnderstand with-
 out their voice, their secret instruction. But
 peraduenture you wil think, that to discerne
 this truth in the nature of the Eagle, will
 require a sight as sharpe as the Eagle's; re-
 move then your eye from the foulcs of the
 aire, but to the trees wherein they nest, and
 with a negligent view you may obscrue,
 how after the nakednesse and death of win-
 ter, they bud afresh into life and beautie.
 Yet why should we in the sloth of this easie
 contemplation studie so broad an object?
 Let our eye with more gratefull industrie
 confine its prospect to the small seed of
 corne; and at least take the paines to see the
 paines of the husbandman. And shall we
 not admire at the delighfull arithmetique
 of nature, to behold a seed, whose hope
 seemes as small as it selfe, by being cast away,
 to bee found; by destruction to receive in-
 crease; and from the same furrow to haue
 both a buriall and a birth? Thus then we see
 that the bodye is able to shew that it selfe
 may rise; but now the soule will proue that
 it must; and with such friendly eloquence
 helpe

helpe his first companion, that by the union
of loue, it will perfect the resurrection. For
should the soule for euer want the body,
should it not want both perfection & won-
ders? Is not the soule most perfect, when it
is most noble? and is it not most noble,
when it is most bountifull? and is it not most
bountifull, when it gives life to the dead?
Is it not likewise most full of wonder, when
it is thus perfect in that which is imperfect?
when it mixes with corruption, and yet is
incorrupt? when it is most burthened, and
yet most variously active? Thus, by this ne-
cessary inclination of the soule, the resur-
rection is as naturall in respect of the union,
as it is above nature in respect of the man-
ner. But now see, the curions zeale of the
soule; It will not only haue a body againe,
but in a precise societie it will haue only its
owne againe. For the preserving therefore
of such numericall identitie, there shall bee
wonderfully restored the substantiall ymago,
which is but formally distinguisht from
the parts united. There shall be restored the
personalitie, and lastly the matrice tempera-
ment, which does containe the individua-
xi

sing dispositions, whereby such a matter has
a peculiar appetite to such a forme; Whiche
chafter by vertue of such inclinacions re-
maynes formallie the same, though it may be
varied by extencion; as when the infant
shall be rayfed into a man, the person shall
bee enlarged, but not multiplied. But the
vnruly wit of Philosophic will here demand,
how they shall rise with their owne bodies,
who when they liued, had nor bodies of
their owne; being not only fed with the
fleis of men, but descending also from pa-
rents nourished with the like horrible diet?
For, by this wild reckoning, there will bee
such a Genealogie of debt, that the bodie
of the Nephew must peraduenture be paid
to the great Grand-father. To which, some
Christians doe reply with as much imperti-
nent detraction, as unwarriable fabillie;
whilst necerely attributing to Gods Om-
nipotencie a totall supply of new bodies,
which, for the prefering the numerically i-
deutrie, shall bee endowed with the former
temperate. But surely we ought to judge
it a easie modellie, not to satisfie reason, then
to offend Religion. And, since we muste sic
in.

in our old bodies without all sophistrie, who
may more temperately belieue, that the di-
vine wisdom has decreed and provided,
that there shall never be any humaine body,
which shall totally consist of other humaine
bodies: It being harsh to say, that the same
body is raised, when there are only the same
reproduced dispositions; and as absurd to
affirme, that such dispositions, being the spe-
ciali accidents of a former matter, should be
transferr'd ypon another. You see then the
sacred eagernesse of the soule; it will ne-
ther loose nor change a dust; nor will it on-
ly possesse, but also adorne the body. Man-
kind shall feele and expresse a youtchfull
spring: the walking-staffe and the wrinkle
shall bee no more the helpe and distinction
of age: and death it selfe shall suffer clim-
actericall destruction. O, how the wonder
will almost out-aft faith, when the infant
and the dwarfe shall be made a proper man!
When the limbes exhaled with famine, shall
bee replenished with as much miraicle as
flesh! When this child that left his soule, be-
fore it left the womb, shall in no instant
without growth, be as bigge as the mother!

when sleep shall bee commandēd from the
 eyēlid; no more by care, but by immortāl
 life! which shall chase death out of nature,
 and with importunate triumph cry out un-
 to the graue, O earth, earth, earth, heare the
 voice of the Lord! Thy dead men shall live;
 with their primitive bodies shall they arise,
 awake and sing you that dwell in dust: for
 your dew is as the dew of herbs; by which
 blessing you shall bee made as glorious, as
 fruitfull. And since that fruitfulness is the
 gratitude of nature, let it remember vs as
 much to acknowledge as enjoy the mercie
 of that power by which wee rise; And wee
 may most justly and easily remember by
 whom we rise, by rememb'ring him, by
 whom we fell. Yet, if wee behold the origi-
 nall of their humanitic, wee shall find, that
 they were both without sinne; and that the
 first Adam had his best paradise within
 himselfe. But when he was fallen by the
 weaknesse of the woman, that was made
 for his helpe; never did woman proue a
 strong helpe unto man, before the Virgin
 mother of Christ God and man; And then,
 though the first Adams had taken up the ap-
 plie,

ple, the second Adam swallowed vp death. He had before that the power from天界 to lye
the bed of his sicknesse and walke aboue him selfe
himselfe was the first, that ever tooke vp the
death-bed and walked. Mardonie, before our
Saviour, biforn weare phantastical resurrecti-
on, as Saul's equynocall Samuel; and some
rose in earnest, but to die againe in earnest,
as supererogating Lazarus, that paid no man
ture one death more then he owed. But our
Lord is risen with as much perfection as
power, and with as much power as loue and
glory. The Poeticall Chymiques itellvs of
an Alchymisticall man at the earth's center
who by a sphericallyl diffusion of his vertue;
does like a subterranea Sunne improue
metals to a metamorphosis yet new. Which,
as it is bold in the fable, so by a denouit my-
thologic may bee made model in the mor-
tall. And this secret workeman shall be our
Saviour, whose vertue was so dispersed into
the bowels of graues, that at his resurrecti-
on he imptoued cartasses into Saints; who
were the witnesset and attendants of his
power. Indeed to aduance the head without
the members were so ynnaturall, that it woulde
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 nerdw

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 the members, were so ynnaturall, that it wote
 more

were like an exaltation then a preferment; and it were stranger to see a leader without his soldiery, than without his armes; besides, were it fit, that when the master rises, the servants should lie still? Thus then they were railed; and as much to holinesse, as to life. It was not only a resurrection, but also a consecration. Christ was the first of them that rose, nay, he was the first-fruits of them. He had the precedency both in order and verme. The first-fruits were the first handfull as acceptable as ripe; by a bounti-
full mediation obtayning holiness and entercainment for the rest. And this first offe-
ring did commend it selfe vnto the Lord ra-
ther by the speed then the quantitie. The
Iew offered this at his owne home; and it
was as domestique as his thoughts: being a
present of eloquent simplicitie, which at the
same time did honour and overcome the
Almighty! O, how our Saviour made this
figure solid, when at once he conquered for
vs death and heaven! He was but this first
handfull of corne, and yet as powdful as
small; making all the rest of a like holiness,
though not of an equal. But there were

greater first-fruiter, which the heare went about
paying Ierusalem, and as thofe first wile an offering
of humilitie, fo thefe of pompe: thofe
did more ſet forth the thankfullneſſe of the
labourer, and thofe the munificencie of the
Lord. If you will take the word of the Rabell
bimes (whom in the ſtory of Gafconie wee
haue no more need to ſuſpect, then chyall
to faigne) when the husbandman caried
up these fruits to the holy Cittie; hee had a
Bull went before him; whiche hornes were
gilded, and an Olive garland vpon his head.
This was the picture of hiſ mifters affection
and estate, as if by the impetuous beast hee
would exprefſe the courage of his joy: by
the gilded hornes the riches of his plentie:
and by the Olive garland the crowne of his
peace. Behold the diſplayed Heradry of his
happineſſe! And that it might bee increased
by applause, a pipe played before them, to
charge all to take notice of it, vntill they
came to the mountaine of the Lord. Shall
not thofe first-fruiter be likewife payed at our
great Reuerefion? Shall they not bee
brought to the heauenly Ierusalem? Shall
they not haue Angels goe before them? Shall
there

there not bee crownes likewise provided? and shall they not be vshered with the voice of a trumpet? It was the sound which the Iewes vsed at their brauer Funerals; and may it not then fully bee vsed, when they shall awake againe from their tombes? Till Christ was risen, those that were buried were dead: but if wee once but name him the first-fruits of them that rise, let vs no more say they were dead, but that they slept. Yet all before the Resurrection shall not sleepe: but some shal instead of rising be only now-dressed, by being clothed with incorruption; and so haue rather a change of rayment, then of life. They shall not put-off their bodies, but their mortallitie; and bee made like Christ both in the truth of the Resurrection, and in the glory. The Eutychian shall then confess, that the two natures in Christ are not mixt, though joyned; and that his humilitie though exalted is not changed. The Nestorian shall then see, that Christ's body may be seen; and it shall certainly prooue, that it is not eutrywhere, by being not in the graue, whence it is risen. The Pythagorean shall shew decouer the possession and accid-

acquaintance of his vagabond soule; and
 the Saducy shall then arise in that Body, in
 which he denied the resurrection of the bo-
 dy; and with his bodily eyes see the errour of
 his soule. Since then our Redeemer is as ce-
 ternall in his flesh, as in his God-head: since
 the souldiers feare acknowledged his resur-
 rection, which their malice denied: since we
 must rise both by his authority and exam-
 ple: let our rising not only follow his, but
 also imitate it. As then the day of death and
 the peace of a Sabbath went before the Re-
 surrection of our Lord: so let the crucifying
 of our vices, and the quiet contemplation of
 eternall joyes, goe before the glory of the
 Resurrection. So shall it be vnto vs, as it was
 vnto our Sauiour, a true Passouer, who
 passed thereby from this world vnto the Fa-
 ther. So shall our hope bee as certaine as our
 rising: so shall our soules rise as well as our
 bodies, i[n] that day of wonder; When the last
 earthquake shall shake vp death: when the
 accuntingall noise of sinnes wheret shall bee
 lowd enough to whisper vp drowsie man-
 kind: when loose dust shal with the warmth
 and drynesse of bloud bee knedled into

man: when the tribute of dispersed and de-
voured limbs shall bee paid in from all
countries and creatures: when there shall
be a Resurrection of disease, of sleepe, of
death, of the winding-sheet; of the graue, of
rottenesse; all which shall be purified into
health, into warchfulness, into life, into a
robe of glory, into a throne of glory, into
immortalitie: when there shall bee a Resur-
rection of earth and heauen, which shall be
both renewed: when there shall bee a Re-
surrection of God himselfe; whose glory,
which seemed buried in this world, shall illu-
strously arise in the face of heauen & earth:
when there shall bee a new Resurrection of
our Lord Iesuſ; who shall no more arise
from the graue, but from heauen: when the
Iew and hell shall tremble, & those wounds
of glory appear, which are the bloudie
seales of our ſaluation! So raigne thou, O
thou Lord of life, unto holinesse of life, that
when these things shall come to passe, wee
may not only rise in judgement, but also
stand in it; and in these bodies both behold
and follow thee into thy Heauen that glori-
ous body prepared for the glorified bodies
of

of thy Saints ; where thy crucified body sits
 at the right hand of thy Father : where thy
 glorious company of Apostles praise thee :
 where thy goodly fellowship of Prophets
 prayse thee : where thy noble armie of
 martyrs praise thee ! And with their bodies,
 O let our bodies find a labour to be learned
 in Heauen , and let our soules euen there
 feel a new affliction, that whiles we cannot
 grieue enough that we cannot prayse thee
 enough, our increasing gratitude for
 our bodies resurrection, may be
 our soule's eternall re-
 surrection.

The end.

K 2

of thy Saviour; where thy crucified body lies
 at the right hand of thy Father: where thy
 glorious company of Angels, blessed spirits,
 wait for goodly fellowship of thy people
 thyself: where thy souls souls summe of
 thyselfe beside! And with them thy
 O let our bodies find a shoudor of peculiarity
 in thine, say let our souls enter into
 felicity now sufficient; this applies we estimate
 thine counsels spes we cannot but take
 away, on mercies left us by thy
 amissives intention may be
 omitted; notwithstanding
 thine

The end

K 2

xx. x. i. t. a P.

no A. Sermon preächidat Christ.
zeyn elber in Wiesbaden
gelesen, 1750. J. G. Schmidbauer
mit der Freyheit

1. Peter, 3. 22.

He is gone into Heaven, and is on
the right hand of God, Angels,
and authorities, and powers, being
made subject unto him.

In Ormanetho gocimo Heaven, as aker off.
 For it is impossible for God to goe into Heav-
 en; men is impossible. To understand then
 the wonder of Christ's ascension, we might
 wish that curiosities would but scandlike his
 bodie: which, whiles it was on the earth,
 received motion from his soule; but when he
 left the earth, received motion from his Di-
 vinitie; without which, that motion can
 now be no more understood; then it could
 then be performed. The greatest wonder of
 mans bodie has beeone the structure: but the
 greatest wonder of this bodie is now the
 motion; The force of mans hand can make
 earth astord towards Heaven: but only the
 power of God can make earth ascend into
 Heaven. Man can raise leath about its
 Sphare; but only God can fixe it above its
 Sphare. This day yke may see both these
 wonders; whiles the bodie is made as won-
 derfull as the soule; whiles the bodie is made
 the wonder of the soule; and gone to Heav-
 en with as much ease, and with more
 weight. And indeed Philosophie may seeme
 to haue come short at least of perfection, if
 not of truth, whiles it has discovered the ef-
 fects

fess of its owne ignorance; instead of the
 cause of ascension and descent. Which
 now seemeth to bee the workes of weight
 and lightnesse; but of sinne and innocence:
 seeing that a bodie free from sinne has leare
 ned to ascend; and spirits loaden with sinne
 haue funke them selues from Heauen, to the
 punishment and center of sinne. And yet in-
 nocence is rather a preparatiōn, then a cause
 of this wonder: a bodie cannot ascend
 without it; a bodie cannot ascend by it. It
 has more power upon the soule, then vpon
 the bodie: yet it has not this power vpon
 the soule. And as the soule cannot ascend by
 the power of innocence: so neither can the
 bodie ascend by the power of the soule. The
 soule can afford vnto the bodie the motion
 of progression, but not of ascension: pro-
 gression being made by the power of the
 soule, but by the parts of the bodie; and it is
 a kind of friendly attraction, when one foot
 invites the other to a succession of motion;
 by a subcession of precedencie: But the as-
 cension of the bodie can not bee performed,
 but by somewhat that is aboue the bodie; or
 bove it, not so much in place, as in power.
 The

The bodie can bestow vpon it selfe an equall uocall ascension , when a part of the footes shall be raised into the stature of the bodie : but this is rather an ascension in the bodie, then of the bodie; Nay, we cannot at all call it an ascension, but by leaue ; when the bodie has by chance an erect situation ; all other posture making it descend as much to the name, as to the simplicitie of extension. The foules of the aire also haue their ascension ; but it is as well by the aire, as in it; and their cunning wing , which diuides the aire into a way, compacts it into a heape. Thus do they ascend with an easie wondre : it being performed by the power of nature , and apprehended by the power of the understanding. But for mans bodie to ascend, without the actuallitie of a wing, above the actuallitie of a wing, is so strange, that it was strange euen in Christ's bodie; nay, it might haue beeene strange to his owne bodie : which had it not beeene instructed by his diuinite, might haue maruail'd at its owne motion ; And it did no less amaze Heaven then possesse it; making a great part of the Angels thus behold earth, without descending to it. And

this bodie ascended rather to Heaven, then
 to God. The Diuinite was with it, yet did
 not ascend with it: since it does not change
 place, but fill all place. His soule did ascend
 with it; yet did rather effectually change
 place, then properly: whiles it did only not
 change that bodie, which did change place.
 The whole person did ascend: not that the
 Diuinite left any place, where the humani-
 tie had bee: ; but that it was in every
 place, where the humanite was to be. And
 this ascension of Christ's bodie was not on-
 ly farre from the nature, but also against the
 nature of his bodie: which acknowledg'd
 the burden and tyraonic of our Elements,
 till by resurrection it was refined into the li-
 berty of a glorified nature, and taught to
 obey his owne preuisengni: which, the Diui-
 nite so bestowed both vpon bodie & soule: s
 that they were almost, not more heare ynto
 it, then like unto it. And that they might be
 more like unto it, the Diuinite became vol-
 untarily as humble, as the humanite was
 naturally; and voluntarily made the huma-
 nite as high as the Diuinite was naturally.
 Which great worke of the ascension did not
 only

only need a Divinitie to performe it, but also
to perswade men; that it could be performed;
the belief of the ascension being the
next wonder to the ascension. As then God
did effect it, so he did teach it: he humbled
himselfe to man; he humbled himselfe in
man: making the degrees of his instruction
descend by the degrees of mans apprehen-
sion. And first he did discover the possibili-
tie of ascension to the Vnderstanding; by
which wee doe as truly as Moses, though
not as directly, see Enoch's ascension, which
was not, for ought we know, seene by any
eye; but the eye of the vnderstanding: the
ascension of his bodie being no more dif-
ferenced then the ascension of his soule. God
took him a bodie and soule; this bodie being
by a holy obedience to his soule made so
like his soule; that it did ascend as easilly,
meying as soone as this soule. Holiness,
which the other meane a resurrection of the
soule, was to him a resurrection also of the
bodie: which was refined without the deli-
berate corruption of a graine; It was refined
soone then it could be corrupted; It knew
no ignus but sunnes frō whence it did af-
ford

this bodie ascended rather to Heaven, then to God. The Diuinitie was with it, yet did not ascend with it: since it does not change place, but fill all place. His soule did ascend with it; yet did rather effectually change place, then properly: whiles it did only not change that bodie, which did change place. The whole person did ascend: not that the Diuinitie left any place, where the humanitic had beeene; but that it was in every place, where the humanitic was to be. And this ascension of Christ's bodie was not only farre from the nature, but also against the nature of his bodie: which acknowledg'd the burden and ryannic of our Elements, till by resurrection it was refined into the libertie of a glorified nature, and taught to obey in swone protestant: which the Diuinitie so bestowed both vpon bodie & soule: that they were almost not more heare vnto it, then like unto it. And that thid y might be more like unto it, the Diuinitie became voluntarily as humble, as the hummanitic was naturally; and voluntarily made the hummanitic as high as the Diuinitie was naturally. Which great worke of the ascension did not only

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soule, was to him a resurrection also of the
Bodie; which was refined without the deli-
cate description of a grave; It was refined
sooner then it could be corrupted; It knew
no grave but fumis: from which it did af-
ford.

cend, as it did ascend from its owne mortalitie: but his soule did first by righteousnesse ascend in his bodie before it did ascend with his bodie. God tooke him to himselfe, leauing his storie to posterite and faith: as if he would teach the world by this inferiour proportion, that ascension should be an object of faith. The next apprehensiue facultie in man, to which God descended to teach it the possiblities of ascension, was the Phantasie. Thus Iacob saw the angels goe up to Heauen: though this was an ascension but by the helpe of a ladder; and that helpe like that ascension, but in a dreame; and the bodies whiche ascended were but like a dreame, having no more substance; then a dreame. But Saint Paul did by the phantasticall see the ascension of another; but enjoy one himselfe; and to that degree of truthe, that hee doubted whether his bodie did not as much possesse Heauen, as the Vision possessed his bodie. At last the divine instruction taught the ascension to the sense: it taught the ascension of the bodie to the bodie: Thus did Elisha see Eliah ascend: he saw him ascend like the fire in which he did ascend, in which

he did ascend, till he ascended abouit. Hee
saw the state of his ascension in a Chariot; he
saw the speed of his ascension in his hor-
ses; he saw and he heard the whirl-wind in
which Elijah suffered a triumph and rapture
of his bodie; as other Prophets had suffered
a rapture only of their soules. Nay, Elisha's
touch too did apprehend the ascension;
whiles it tooke vp the mantle that did af-
cend; for the mantle too had an ascension,
though not to Heauen, yet toward Heauen,
and to the working of miracles. But all Eli-
sha was but a witnessse of this ascension;
whiles God tooke vp Elijah, and left the
Prophet with Elisha: whom he clothed not
so much with the mantle, as with Elijah. But
if you would heare of one, that had gone to-
ward Heauen and come downe againe, as if
he would be a witnessse of his owne ascensi-
on, you may remeber Abacuc; with whose
story wee may bee satisfied, as much as Da-
niel was with his prouision; Whom yet if
carefully we will obserue, we shall perceiue
him cast into the Lions denne so late in the
evening, and deliuered thence so early in the
morning, that there will bee no more
need,

need, then there was time for the ascension
of Abacuc, and the miracle of the dinner;
Nay, had it come, it would haue beene as
great a miracle, to haue kept the Lions from
the food, as to haue kept them from Daniel;
And had Abacuc liued till Daniel's impri-
sonment, he would indeed haue had need
to bee carried, though his journie had beene
farre shorter, then from Iury to Babylon.
Thus did death make this Prophet preuent
this ascension of his bodie, by an ascension
of his soule. But Simon Magus did ascend
in earnest: nay, and haue prooued it too, by
descending in earnest. Only it was an unto-
ward ascension: he did ascend by the power
of the Deuill; but hee descended by the
power of God; he descended to that power,
by which he ascended. Now as this Sorcerer
was made to descend by the prayers of Saint
Peter: so Saint Thomas of Aquine (as some
haue told vs) ascended by his owne prayers;
he ascended without presumption a foot or
two. Which petty ascension may serue for a
mammerly miracle, if the Saint-maker's eyes
were not as dimme as his devotion; and by
an apocope of that Saint's bodie, mistooke
not

not his knites for his feete, upon which per aduenture he stood praying ; and the m^r. Stake was as easie as the miracle. But wee haue heard of some Dead bodies that haue ascended ; thus sondrie haue buried Moses in Heauen, striuing to make his tombe as famous as his holinesse ; and bethke lest the Deuill should haue made his body an Idoll, they sent it to his soule to make vp a Saint. And some haue sent the bodie of the blessed Virgin thither, with much reverence and opinion, though as faine from vs as from certaintie. And some haue giuen two or three little ascensions to her Temple which is pleased as yet to be honoured at Loreto, which is pleased as yet to honour Loreto ; & make that place ascend above other places, by not ascending from that place. Nay, the Turkes too boast of an ascension, not of a temple, but of their Mahomet ; though had this beeene, it had beene an ascension without a resurrection ; an ascension not so much of his carcasse, as of his coffin : which being of iron has beeene reported to ascend to the roofe of his temple, or rather to the secret vertue of many Load-stones fixt with as much

much secrecie in the roofe of his temple? Yet such this ascension also will proue to be the worke rather of Poets, then of Load-stones. Which can indeed make iron ascend, nay, make other Load-stones ascend from the cōmon center; though they them-selues, if not violently sustained, doe naturally descend and acknowledge the com-mon center. Yet since without respect one to another, each does attract with an abso-lute intention; and since the application in such attraction is most aptly made from some point in the stone to some point in the iron: the defect of such forme in the iron, and the number of the stones, which was invented to helpe the invention, does with the honestie of Philosophie quite betray it; since the iron by a confused command of its dutie, could not apply it selfe to any one, and therefore not to any. And thus you see that Mahomets presumptuous finnes did ascend higher, then his bodie, or then the invention of his idolaters. But if we would see a low ascension, and yet a wondrous one, we may behold our Saviour's walking vpon the wa-
ter.

which was an ascension in respect of nature, though not of our Saviours person: it was an ascension of his power, though not of his person: nay, it was an ascension of this person; because it shuld naturally haue beeene a descension of his person. And least wee might thinke that this ascension could only bee effected in Christ's person, as it could bee effected only by his power, he did effect it in Peters person; And though he needed Christ's hand, as much as his initiation; yet was it his vnbelief that was heauen, when his bodie. But Christ's bodie was at last to ascend above all the elements; except so much of them as composed his bodie which ascended to immortalitie forrie dayes sonuer, then it ascended to Heauen; and now was much required to be placed above the place of our bodies, as it was above the condition of them. When therefore he was to ascend, he led his Disciples out of Ierusalem; it was the first degreee of his ascension to separate himself from the trouble of the Citie; to separate himself from the impiety of that Citie: whose malice, whiles it was increased in procuring his death, was admirably deli-
berated

ded in procuring his ascension. He led his
 Disciples unto Mount Oluct; a place from
 whence his prayers had often ascended; as
 now his person. It was not farre from Betha-
 nie, a Village not great (it seemes) either in
 people or sumnes; and so praduenturie as
 ncess to the benefit of the ascension, as to
 the ascension. And being now to goe vp to
 to the Kingdome of God, he discoursed to
 his Disciples of the Kingdome of God; as if
 their care should prepare their eye; while
 he himselfe will make him selfe the illustrati-
 on and prooffe of his owne doctrine. Yet to
 shew the trueth of his loue, as much as the
 trueth of his words, first he liftes vp his hands,
 at which they lift vp their eyis and heauens,
 and then hee liftes vp his woode and blesseth
 them. See, with what kind pseumption hee
 supplyes his furius absences by his present
 blessing; hee makes his blessing the Deputie
 of his person: which wiles they behold
 with eyis as earnestly fixt by loue, as they
 could be by death; behold hee ascendes, and
 they lose the sight of him, sooner by a cloud,
 then by distance. Which shortnesse of the
 the pleasure of their sight was happily sup-
 plied

plied before, by the intention of their sight.
 His bodie was but a cloud to his Disciples;
 and now his body ascends in a cloud; which
 did as eminently shew his power, as it con-
 cealed his person. A cloud full of God is
 the Chariot of his triumph; and the cui-
 taines of his Chariot are the wings of Che-
 rubins! Lift vp your heads, O ye gates, and
 bee ye lift vp, yea euerlasting doores, and
 the King of glory shall come in. But whiles
 the Apostles stedfastly gaze after him, as if
 they would turne their eyes into Peripe-
 tuiies, or attēnd him as farre with their sight
 as with their desire; behold their passion is
 not satisfied, but changed; and heard by
 them, to save them the labour of gazing, they
 behold instead of one Christ two Angels;
 and their white apparell instead of a cloud;
 though their number was not so much for a
 supply of Christ, who was gone into Hea-
 ven, as for a more full securtie of his returne
 from Heaven. The expectation whereof, if
 any shall thinke tedious, they may ascend af-
 ter him, & peradventure before his returne;
 not by seeking the impression of his foot-
 steps on Mount Oliver, but by finding the
 alreadie branched **Meadow** most ready
 standy.

ready way in his precepts: by which we
 may ascend to the understanding of his
 ascension; by which we may ascend
 to the height of his ascension. Which
 was above all the Heauens, that cyther
 Philosophers or the Starres had beeene ac-
 quainted with; nay, into that Heaven, of
 which Copernicus might without errour
 have said, that it stands still; the Heaven in
 which the Saints rest like the Heauen; the Heauen in
 which Christ rest's like the
 Saints. And yet you shall not only see his
 ascension into this Heauen; but you shall see
 also his ascension in this Heauen, that was
 the ascension of his person, but this of his
 glory. Enoch and Elijah ascended to this
 Heauen: but you shall see Christ Jesus in
 this Heauen ascend to the right hand of
 God! Behold this day the humanitie made
 the favourite of the Divinitie! Behold Christ
 on the right hand of God! O my hat a specta-
 cle would this haue beene for Herod and Pi-
 late! they would haue cryed out that their
 worst Hell had beeene from Heaven; and to
 haue escaped the horrour of this sight, they
 would haue chosen yter darknesse! But be-
 hold Christ on the right hand of God! In
 whose

whose right hand antipleasures for ene-
myes? And yet can we behold these ple-
asures, which no eye hath scene? Nay, can
we behold the hand in which those pleasures
are? Nay, can the hand be found, that we
might behold it? Shall we drame the Al-
mighty with shape? and by an idolatrous
gratitude bestow the figure vpon God,
which he has bestowed vpon vs? Shall we
giue hands to him, that were not able to
giue them to our selues? No, we giue not
hands vnto him; but he giues them to him-
selfe; yet he giues them not for himselfe,
but for vs; nor to affit himselfe, but in-
struc vs. He makes vs understand his gra-
test fauours, by his lette fauours, and so by
this happiness in their vse, makes his leſſe
fauours greater. He teaches vs the parts of
Christ's triumph by the parts of our bodie:
and makes it as easie in ſome meaſure to di-
ſtinguiſh betwene the glory of Christ and
of the Angels, as betwene our right hand
and our left; as betwene Gods right hand
and ours; day, to judge of Gods right hand
by ours. In the right hand of man is his
ſtrength; and the Almighty calleth his owne
ſtrength his right hand. The right hand of
man,

hand, may, every right-side limb of man is
 by singular hand power of that proportion by
 nature, that as if God had shewed the sa-
 cred union and distinction of sexes in the
 same body, our left limbs are but female
 limbs; and so our left hand may be a helpe
 vnto our right, but our right is a defence vnto
 our left. And this courteous purpose of
 nature, as it is alwayes promoted by exer-
 cise: so was it more singularly by wit and
 courage in those Amazonian warriers; who
 conueighed their right pappe into their
 arme, bringing vp that, as the heire of their
 strength, and prouiding victory for its inher-
 itance. And yet these were not monsters,
 but wonders, whiles they had not two right
 armes, but a double one. But nature it selfe
 without this supportment of vse and art, has
 builte the right arme vpon the foundation of
 a greater bone, then the left: that if these
 bones were brought to the justice of the
 balance, wee should with no lesse admirati-
 on then truth confess the right to exceed
 the left in weight and mystrie. And as Na-
 ture has thus honoured our right hand, so
 likewise has Custome. It is the hand where-
 to bush right and bush right riding with
 usm

with wch command; as if it giveth to bry
 thidse p[er]sones iuris, and wch wuld ha[ve] profited
 well the majestie as the purpose of the v[er]y ill. A
 It is the hand wherwith we direct; with
 couercie in past performinge our owne com-
 m[an]d, whicke wch shal we take in thidse
 hand wherewith wch promiside, which forme
 of couenant the hands of men wch for firs
 ly ministred, no professe who intendeth to b[e]
 their word and deed, I[ust]is the shan of wherout
 wch we bleſſe, wſhing the ſtrength of oure
 hand to be the Embleme of oure bleſſing. It
 is the hand wherwith two deſendyng whiche
 by the aliquidall w[or]cerey of prouocation, can
 be down upon another, and yet mere paine
 from it: it is the hand wherwith the bone in
 arm be whiche place at oure right hand,
 were adde[n]t unto w[or]es on oure right hand.
 Thus oure right hand implies all that we can
 giue: þat doth God his right hand imply, all
 that hee can giue? Hee beþ joye, with new
 zent compaſſion and stichts beholde God
 and þis þis Christ with God, at the right
 hand of God þ[er]e the necro[n]omis þat leſſe
 them both to the ſame viues; the necro
 nomic expounding them both by the ſame
 as agnus! Beliueþ as mis D iunius!

view of Iesu Christe's glorie with God for
haue equall glory of Divinitie with God;
And Christ had this; the supreme part
of Christ, his Diuinitie; which since he
did from eternitie enjoy such equalltie, this
is rather to haue the right hand of God, then
to be at the right hand of God: to be at the
right hand of God, being a triumph which
Christ could not receive before his Hyposta-
tiall union; a triumph, which hee did not
receive till after his ascension. Leauing there
only greate wonder, such wonders of his
right hand, we may only behold the pleasures
(though they are wonders too) the pleasures
in that hand; and not without pleasure con-
sidering the difference betweene his hand and
ours: since ours ventre to be but the Gyp-
sic prophet of our owne successse; but his
right hand of truth and bountie, does by a
Catholike and lvsaigne do Palmes, shew
the blessings provided for other men! And
O how admirable are the blessings of the
man Christ Iesus! Blessings that more en-
compass him then the cloud hee ascended
in! Blessings as ineffable, as his generation!
Blessings as immense, as his loue! Blessings
as inseparable, as his Diuinitie! Blessings as

ex-

exquisite, as his torments! O how are those hands, those feet, that side, which vnderstood the point of the nailc, & of the speare, and of the Iew, made now as impencrable, as the hearts that prepared them, made now as glorious as the patience that admitted them! The face, which received spittle as vile almost as the mouth that sent it, how does it now shine like the Sun in his strength, that now for the brightnesse of it, the souldiers could not see how to spit ypon it! The head, which did no more desire a crowne, then a crowne of thornes ought to bee desired, how is it now crowned with the merit of that bloud, which the thornes did shed! with the mercy of that bloud, which was readie to forgiue those that shedde it! The soule, which was so intentiuе to its owne sorrowes, that it almost forgot to animate the bodie, for which also it in part did sorrow; how is it now delighted as much with the societie of the soules, whom it has deliuered, as with its owne righteousnesse, by which it deliuer'd them! O happy Saints, who in peace behold our Sauiour in his triumph of peace! A triumph attened by the

peacefull Melchizedeck: who now instead
of blessing Abram, does with Abram bless
the God of Abram; and instead of presen-
ting Bread and Wine, the blessings of peace,
presents himselfe a King and Priest of peace!
A triumph attended by the peacefull Solo-
mon: from which seed of David God would
not take away his blessings for ever; nay, in
his mercy hee has for ever given him more
blessings, then hee had women and children;
and has now requited his Temple with a
Temple; which more exceeds Solomons in
wonder, then his exceeded Gods in the lea-
fure of the building; his being the worke
& study of seuen yeeres, but Gods being the
work but of a day; nay, but of the first instant
of Gods first day; a day when yet there was
no Sunne wherewith to measure a day; a day
when yet there was no man, for whom to
measure a day! A triumph attended by the
peacefull Ezechias: who now is in a Temple
safer from Scennacherib, then Scennacherib
was in his owne temple from his owne chil-
dren; who now is at more rest, then the Sun
was in his Diall; in which though it went
not forward, yet it stood not still; and now
his

his repreue from death for fifteene yeeres is liberally improved into eternitie ! A triumph attended by the peacefull Iosiah : who instead of celebrating his solemnne Pasceouer, does now feast with the true Lambe himselfe; and though that peacefull Iosiah did not end in peace, yet by that end he now en- joyes a peace; a peace as harmelesse as that Lambc, with which he enjoycs it ! A triumph now attened also by our peacefull Iames : who so loued peace, that hee lost his owne, whiles he studied ours; who so loued peace, that excepting the combates of each Christian with himselfe , hee would not haue had the Church to bee Militant heere on Earth ; making it almost Triumphant heere on Earth ; who loued peace , as much as the Priest ought to doe; nay, who loued peace as much as he loued his Priest ! And now hee is ascended thither, where only is to bee found a peace equall to his loue of peace; and now without going to Spaine, wee can find a Saint Iames, Saint Iames of Britaine , Defender of the Faith and the Clergie ! O happy Saints, who doe in peace attend our Sauour in his triumph of peace !

And O the happinesse of holy Stephen! whose tie was as full of wonder, as his soule of gracie; and did so stedfastly looke vp into Heauen, as if his eyc had imitated the constancie of his soule. And hee beheld with that zeale of looke, the sonne of man in his triumph of zeale: which was so raised against Stephens persecutors, that he stood vp at the right hand of God; as if for his seruants sake, had it beeene possible, hee would haue ventured againe among the Iewes; his loue making him readie to forsake his glory, rather then his Saint! Whom yet he deliu-
red from their crueltie, whiles he seemed not to deliuere him. Hee deliuered him from their crueltie by their crueltie; and by the sped of death, resoued him into Heauen; whiles he was as constant in his prayer, as in his death. And it seemes his prayere was heard for Saint Paul: whose first zeale did not more delight in Saint Stephens persecution, then his second zeale delighted in Saint Stephen's zeale; and now with joy both doe attend vpon our Sauiour in his triumph of zeale! And O the happinesse of diuine Iohn! who heere on earth had the honour to see

our Sauiour in Heaven in his triumph of honour! And he saw the Elders fall downe before the Lambe, imitating the humilitie of the Lamb; and by the imitation presenting vnto him the remembrance of his owne humilitie; and they triumphed more in their dutie, then in their age; and by fruitfull gratitude, gaue honour to themselves, whiles they gaue it to the honorable sonnes of God! And now Saint John is become a part of that wonder, which hee wondred at: whiles by his owne ascension hee increases the number and triumph of those Elders, having put off his own bodie, that he might bee neerer to our Sauiours bodie. O happy Saints, who are neare the right hand of God, whiles they are neare him who is at the right hand of God! whose dwelling seate is at the right hand of God; a seate which the malice of the Iew cannot reach vnto; nay, which the prayer of the Iew cannot reach vnto! Whose judgement-seate is at the right hand of God; nay, the judgement-seates of his Saints are at the right hand of God: for they also with him shall judge the twelve Tribes of Israel. Yet marke the pre-
sby

prerogative of our Sauious : they shall with
 him judge the world; but only he shall saue
 it! And againe, marke the prerogative of our
 Sauiour : by which hee is as wonderfully di-
 stinguished from them, as hee is by his loue
 vnto them. As then you haue beheld
 the ascension of his glory, so in this ascensi-
 on now behold a jealous ascension , an im-
 communicable ascension of his power; An-
 gels and authoritics and powers being made
 subiect vnto him! The glory of a Prince is
 in the multitude of his people: the great-
 nessse of a Prince in the power of his people;
 but the greatest power of God is in himselfe;
 yet hee communicates a great power vnto
 his angels. To know the number of whose
 angels , is as much beyond our abilitie , as
 beyond our vse ; and it is enough glory vnto
 God, that wee know their number to bee
 so great, that we cannot know it. To know
 the power of the angels is as easie as to
 know our owne weaknesse: of which , our
 bodies are able to instruct our soules. But to
 define the Orders of the angels, is not an act
 of man's knowledge , though it has beeene
 of phantie; but like some to build the an-
 gels

gels nine storie high, were such a piece of architecture, that Vitruvius himselfe would haue thought it to haue no more art in it, then safetie: and hee would haue beene as much confounded with wonder, as the building would bee with its owne height! Besides it would exceed the tower and vanities of Babylon: the foundation of this angelicall Tower being higher then the top off that. Yet that of Babylon would in one respect exceed this; since that had a stronger foundation, though not a wiser. But peraduenture these Dianysian builders layd their foundation vpon a Dreame, and tooke their imitation from Jacobs Ladder: vpon which because Jacob did bethold adgels, they haue by sincr workmanship reasen a Ladder off angels. And that the intention might seeme new by the scene, as his ascent reacheth unto Heaven, so these are made to reach vnto God. Whose wisedome has indeed distinguisched his angels, but rather by their imployment then their nature: as he has distinguisched the fondaunce of men, not by their safetie, but their endowments. Thus some of his

his Angels are Seraphins : whose loue is as hote as fire; whose loue is as pure as fire. Some are Cherubins : the intuitiue expedition and extent of whose knowledge may be named and figured by a wing. Some are thrones: who are safe from the feare of Gods judgements, whiles they are made the seats of his judgements, the ministers from whom his judgements are sent forth. You may descend to dominions, principalities and authorities : but this middle Region of the angels is so full of clouds, that we can only see the clouds, through which wee cannot see. You may descend yet lower, to Powers, archangels and angels: and yet thus neere we shall be troubled with mistes, that we can scarce see our hand, wherewith to point out the differences. Besides, the Almighty can as easily appoint the change of their offices, as their offices ; and by the weight of his message promote an angell into an archangell ; or hee can send the same angell to Balac and to his Asses ; or hee cannot only change their offices, but also mixe them, making the same angell that killed the first-borne

borne of the Egyptian, preserv the Israelites to confess the distinction. And because this distinction is rather the cause of thankfulness, then the effect of curiositie, let vs more consider their strength, then their Heraldrie; yet rejoyce more in their obedience then in their strength; they being all made subject to our Saviour; all, whether they are angels of authoritie to declare his pleasure, or angels of power to execute his pleasure. And it is his pleasure that as they are subject to him, so they shall bee subject for ye. It was for this that he sent two angells to be a witness and an effect of his ascension. It was an angell delivered Peter from the prison, and kept him safer then the jailour could. It was an angell delivered Paul from the wrath of the tempest, which was not so obedient to the angell, as the angell was to Paul. And when at the last Day the trumpet shall sound, the angels shall make as much speed as the voice of the trumpeter, and bee as officiously obedient as the bones of the dead, which they shall raise and stread, at the last ascension. And then shall they waite
P
for

for ever after; rather vpon the person then
the messenger of their Prince Christ Jesus; of
our Prince Christ Jesus. Who is ascended to
rayse vs to an ascension of Faith; by which, it
being of things not seene, wee doo not only
honour the person in whom wee trust, but
modestly oblige him; And thus the skilfull
mercie of our Sauiour vouchsaues to make
himselfe beholding to vs, by his owne work,
for his owne worke; for our faith in his ab-
sence; rather then to make vs beholding vni-
to him for our delight in his presence. Hee
ascended therefore to rayse vs likewise to an
ascension of Hope: which has obserued his
loue to bee so vnted to his power in his as-
sumption of our nature into his nature; that
by the great act of his ascension, it like-
wise expects the assumption of our persons
vnto his person. Hee ascended likewise to
rayse vs to an ascension of Loue: which be-
ing like fire ought to ascend: and being pu-
gger then the fire ought to asound aboue the
fire; and since the fire can ascend to Hea-
uen, loue ought to excede it; and ascend in-
to Heauen. Into which holy place our high
Priest

Priest is entred; not so much to beggo pardon as to giue it; and by his entring into this holy place, that he might make the certaintie of our peace equall to the mysterie of it, he has prooued our Priest to be equall to our God. Hee had before made man but little lesse then the angels: but now the man Christ Iesus is aboue all the angels: to whom Enoch's ascension was newcs, but this amazement! And as it was their singular wonder, so let it be our singular joy. And indeed we may well rejoyce, when by ascension we shall bee purged from the anchancoly of our humanitic: when our faith shall be happily lost into sight: when wee shall bee past hope, not by despaire, but by possession: when we shall be more transported by loue, then by angels: when we shall bee no longer their charge, but their company: when God shall so delight in vs, that if wee could sinne, we should be proud, that hee so delighted in vs: when we shall so delight in God, that if there could bee sorrow in that delight, we should bee sorrie, that wee had not alwayes delighted in him; and the eter-

ntic of this delight; shall be an ascencion of
 this delight. O happy and full Vision, when
 Jacob shall not dreame that hee sees angels
 goe vp to Heauen, but shall goe thither him-
 selfe, and now adore the angel, whom once
 he wrestled with: and as he then would not
 part from him, till he had a blessing, so now
 he never shall part from him, because he has
 this blessing! O happy and full vision, when
 Moses shall see the face of God and live;
 nay, when he shall live, because hee sees the
 face of God! when Moses his face shall
 shine so bright, that now it would shine
 through his veile; and yet his righteousness
 shall bee more glorious when his counte-
 nance! when now hee shall not need to goe
 to the top of Mount Nebo, to see the land of
 promise; but on the top of this holy hill, en-
 joy the true land of promise, and the God
 that promised it! O happy and full Vision,
 when Simeon shall with more joy bee takon
 vp into Heauen, then he tooke vp the child
 Jesus into his armes; and shall find himselfe
 more increased in joy, then the child his Sa-
 uour increased in stature; when hee shall
 see

see his Saviour hōdoured at the right hand
 of God, who once vouchsafed to honour
 Simeons armes! O happy and full Vision,
 when Peter shall see himselfe as much trans-
 figured as Christ; when Peter shall see Christ
 more then transfigured; and how shall with-
 delight behold our Sauours face, when be-
 fore for feare he fell vpon his owne! O hap-
 py and full Vision, when Paul shall so see
 Christs bodie in Heauen, that he shall know
 himselfe to bee there in bodie! when Iohn
 shall no more need to see the new Ierusalem
 come downe from Heauen, but shall goe vp
 vnto it! Vnto which, O thou Lambe of God,
 grant that by the imitatiō of thy innocēce, we
 may ascend: that we may ascend to that Ieru-
 salem, by thy light, who art the light of that
 Ierusalem: that the sight of thy triumph may
 bee our triumph: that our petitions may
 now so ascend, that they may make way for
 the ascension of our soules and bodies: that
 with thy Cherubins and Seraphins continu-
 ally wee may cry, Holy, holy, holy, Lord
 God of Sabbaoth; who doest now with vic-
 toric rest from thy passion; And though wee

can-

cannot hope, for the glory of thy right hand, vouchsafe vs the protection ! Heare thou that sittest at the right hand of God the Father, and haue mercie ! For thou only art holy, thou only art the Lord, thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father ! Hearc O thou that sittest at the right hand of God, and haue mercy ! And let thy mercy

make our ascension a witnessc

and part of the glory of

thy ascension.

The end.

